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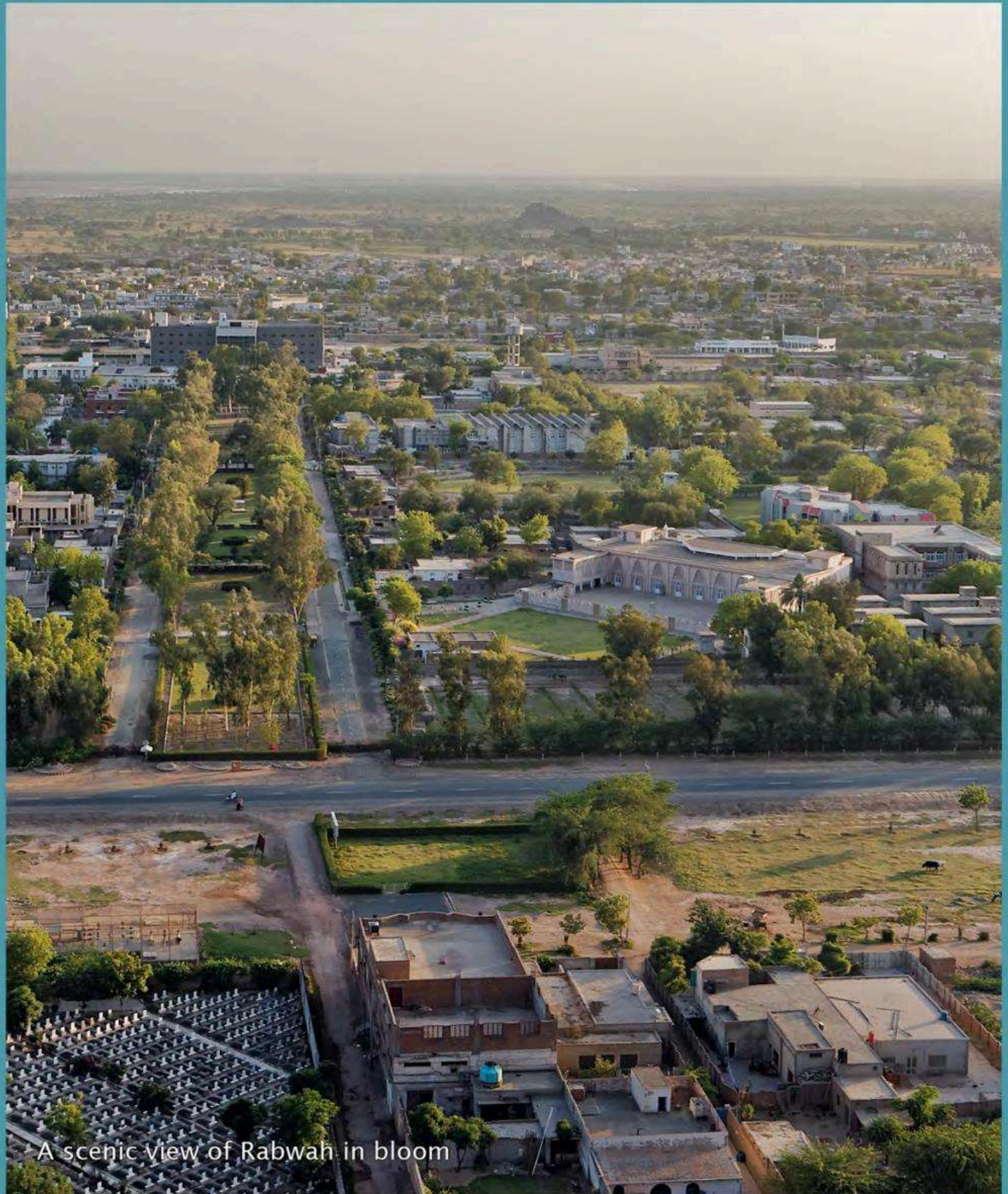
ISMAEL

TALEEM & TARBIYYAT MAGAZINE FOR WAQFEEN-E-NAU

QUARTERLY

A scenic view of Rabwah in bloom

10 Conditions of Baiat

1. The initiate shall solemnly promise that he/she shall abstain from shirk [associating any partner with God] right up to the day of his/her death.

2. That he/she shall keep away from falsehood, fornication/adultery, trespasses of the eye, debauchery, dissipation, cruelty, dishonesty, mischief and rebellion; and that he/she will not permit himself/ herself to be carried away by passions, however strong they might be.

3. That he/she shall regularly offer the five daily Prayers in accordance with the commandments of God and the Holy Prophet Muhammad[sa] and shall try his/ her best to be regular in offering the tahajjud and invoking durud on the Holy Prophet Muhammad[sa]. That he/she shall make it his/her daily routine to ask forgiveness for his/her sins, to remember the bounties of God and to praise and glorify Him.

4. That under the impulse of any passions, he/she shall cause no harm whatsoever to the creatures of God in general and Muslims in particular, neither by his/her tongue, hands, nor any other means.

5. That he/she shall remain faithful to God in all circumstances of life, in sorrow and in happiness, in adversity and in prosperity, in felicity and in trial; and that he/she shall in all conditions remain resigned to the decree of God and keep himself/herself ready to face all kinds of indignities and sufferings in His way and shall never turn away from Him at the onslaught of any misfortune; on the contrary, he/she shall march forward.

6. That he/she shall refrain from following un-Islamic customs and lustful inclinations and shall completely submit himself/herself to the authority of the Holy Qur'an; and that he/ she shall make the Word of God and the sayings of the Holy Prophet Muhammad[sa] his/ her guiding principles in every walk of his/her life.

7. That he/she shall entirely give up pride and vanity and shall pass all his/her life in humbleness, cheerfulness, forbearance and meekness.

8. That he/she shall hold faith, the honour of faith and the cause of Islam dearer than his/ her life, wealth, honour, children, and all loved ones.

9. That he/she shall keep himself/herself occupied in the service of God's creatures for His sake only and shall endeavour towards the beneficence of mankind to the best of his/her God-given abilities and powers.

10. That he/she shall enter into a bond of brotherhood with this humble servant of God, pledging obedience to me in everything good for the sake of God, and remain faithful to it until the day of his/ her death. That he/she shall exert such a high devotion in the observance of this bond as is not to be found in any other worldly relationship and connection that demand devoted dutifulness.

From the Editor

As we enter the New Year, we realise that another year from our life has passed and another year welcomes us to bring new challenges and new adventures. There are certain aspects of our lives that each and every one of us wishes to improve, whether it is punctuality, discipline or having a purpose to wake up for each and every morning.

By the sheer grace of God we have been blessed with a purpose to live for and the greatest purpose at that! As Ahmadi Muslims, we are the final community of God and thus Allah the Almighty has put immense responsibilities on our shoulders. Whether knowingly or unknowingly, the entire world is looking in our direction for bringing about betterment in the unfortunate chaotic situation of the world we see.

Thus, we have a purpose to live for, but that purpose can only be achieved through personal discipline.

As Waqifeen-e-Nau we have a responsibility upon our shoulders which very few of us would be unaware of. The responsibility of taking upon us the mission of the Promised Messiah, Hazrat Mirza Ghulam Ahmad[as] is indeed no small task.

We, Ahmadi Muslims, are reminded time and time again of our significance in the world through the Friday Sermons and addresses of our Imam, Hazrat Amirul Momineen, may Allah strengthen his hand. However as the life devotees of this final Jama'at there are many more expectations from us.

One of the biggest expectations of us is that we must know how to manage our time correctly and utilise the twenty-four hours of the day in the best possible manner. Unfortunately there are many distractions in the world today that deviate our attention from our actual goal. But fortunately for us human beings have the potential to mould themselves into any given scenario. Thus when we are confronted with challenges in our pursuit of education or taking up careers we should be mindful that if we need to avoid evil or something vain, it is possible. It is no wonder that God Almighty tells us in the Holy Qur'an:

'Allah burdens not any soul beyond its capacity'
(Holy Qur'an, Ch.2:V.287)

With this outlook, that no challenge can be too big for us, we need to look at the challenges of our life in a very positive way.

Hazrat Khalifatul Masih V[aa] is the best source of inspiration as he draws our attention to those matters that are in our wellbeing. He brings us closer to our Creator while enabling us to recognise Him. He brings us to a point of realising our purpose of life. He leads by example and reflecting at Huzoor's[aa] life in this day can truly help us motivate ourselves to becoming better people, for everything Huzoor[aa] says is what he practices himself.

On 2 January 2015 Hazrat Amirul Momineen[aa] said in his Friday Sermon in regards to making resolutions,

'We should try to form such resolutions as of this Friday that will enable us to create such means in the New Year by which we can constantly become more active and hardworking towards fulfilling our obligations. It is clear that our responsibilities, as Ahmadis, can only be fulfilled by performing virtuous deeds, however what should be the standard of such deeds? Let it be clear that the Promised Messiah[as] has himself outlined and cited the standards for all who join Ahmadiyyat and are Ahmadis…
…May Allah the Almighty overlook and forgive us of our short comings in the previous year and enable us in this year to strive to our utmost in moulding our lives according to the expectations of the Promised Messiah'.

WELCOME TO
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THE HOLY QUR'AN

هُوَ ٱلَّذِى بَعَثَ فِى ٱلْأُمِّيِّـۧنَ رَسُولًا مِّنْهُمْ يَتْلُوا۟
عَلَيْهِمْ ءَايَـٰتِهِۦ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ ٱلْكِتَـٰبَ وَٱلْحِكْمَةَ
وَإِن كَانُوا۟ مِن قَبْلُ لَفِى ضَلَـٰلٍ مُّبِينٍ * وَءَاخَرِينَ
مِنْهُمْ لَمَّا يَلْحَقُوا۟ بِهِمْ ۚ وَهُوَ ٱلْعَزِيزُ ٱلْحَكِيمُ

In the name of Allah, the Gracious, the Merciful.
He it is Who has raised among the Unlettered people a Messenger from among themselves who recites unto them His signs, and purifies them, and teaches them the Book and wisdom, although they had been, before, in manifest misguidance.
And among others from among them who have not yet joined them. He is the Mighty, the Wise.

(Holy Qur'an, Ch.62: V.3-4)

Commentary:

The meaning of this verse is that after complete deviation from the right path there are only two groups, which attain guidance and wisdom, and witness the miracles and blessings of the Holy Prophet[sa]. Firstly, the Companions of the Holy Prophet[sa], who before his advent were in total darkness, after which, they witnessed the age of the Prophet[sa] with the Grace of God, and saw miracles with their own eyes and witnessed prophecies. Furthermore, certainty created such a change within them that they were left as a single spirit. The second group is the sect of the Promised Messiah, which according to the aforementioned verse is like the Companions[ra]. Because this group, like the Companions, is a witness to the miracles of the Holy Prophet[sa], and are recipients of guidance after darkness and deviation. The verse *Akharina Minhum* [among others from among them] in which this group is described to be fortunate enough to be Minhum [from among them], that is they are blessed with being similar to the Companions, is an indication to the fact that just as the Companions[sa] saw the miracles of the Holy Prophet[sa] and witnessed his prophecies, in the same manner they will also witness them; however, [those of] the middle age will not fully partake of this blessing. This is exactly what has come to pass today. After thirteen hundred years, the door of the miracles of the Holy Prophet[sa] has been opened…

(Ruhani Khazain, Vol. 14, Ayyam-us-Sulh, pp.69-75)

HADITH
SAYINGS OF THE HOLY PROPHET[sa]

حَدَّثَنِي عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللهِ، قَالَ حَدَّثَنِي سُلَيْمَانُ بْنُ بِلاَلٍ، عَنْ ثَوْرٍ، عَنْ اَبِي الْغَيْثِ، عَنْ اَبِي هُرَيْرَةَ ، رضي الله عنه، قَالَ كُنَّا جُلُوسًا عِنْدَ النَّبِيِّ صلى الله عليه و سلم فَأُنْزِلَتْ عَلَيْهِ سُوْرَةُ الجُمُعَةِ {وَ آخَرِيْنَ مِنْهُمْ لَمَّا يَلْحَقُوْا بِهِمْ} قَالَ قُلْتُ مَنْ هُمْ يَا رَسُوْلَ اللهِ فَلَمْ يُرَاجِعْهُ حَتَّى سَأَلَ ثَلاَثًا ، وَفِيْنَا سَلْمَانُ الْفَارِسِيُّ، وَضَعَ رَسُوْلُ اللهِ صلى الله عليه و سلم يَدَهُ عَلَى سَلْمَانَ ثُمَّ قَالَ " لَوْ كَانَ الايْمَانُ عِنْدَ الثُّرَيَّا لَنَالَهُ رِجَالٌ - اَوْ رَجُلٌ- مِنْ هَؤُلآءِ- "

We were sitting with the Prophet[sa] when Surah Al-Jumu'ah was revealed to him and when the verse, 'And among others from among them who have not yet joined them' (Holy Qur'an, Ch.62: V.4) was recited by the Prophet[sa], I said, 'Who are they, O Allah's Messenger?' The Prophet[sa] did not reply till I repeated my question thrice. At that time, Salman Al-Farisi[ra] was with us. So Allah's Messenger[sa] put his hand on Salman, saying 'If faith was to rise to the Pleiades (the highest star) even then some men—or a man—from among these people would bring it back.

(Sahih Bukhari, Kitabut Tafsir, Book 65, Hadith 4897)

Regarding this Hadith, Hazrat Mirza Ghulam Ahmad, the Promised Messiah[as], states:

[The Prophet[sa]] has indicated here that in the latter days a man will be born of Persian descent, in a time regarding which it is written that the Quran will be lifted to the sky. This is the very time of the Promised Messiah. Moreover, the man of Persian descent is none other than he who is called the Promised Mewssiah because the onslaught of Christian doctrine, for which the Promised Messiah was meant to come and break, is an attack on faith. All these signs have been mentioned regarding the time of the onslaught of Christian doctrine and it is written that this assault would have a very negative effect on the faith of people. That very assault, in other words is called the onslaught of the Dajjal. The traditions say that during the assault of that Dajjal many naive people would leave God, Who has no partner, and the passion of faith of some people will go cold. Moreover, one of the most onerous tasks of the Promised Messiah would be to rejuvenate faith, because the attack is against faith. Also, the [aforementioned] tradition '*Lau Kanal Imanu*', which is regarding a man of Persian descent, proves that he will come to establish faith once again. Thus it becomes clear that just as the time of the Promised Messiah and that of the man of Persian descent is the same, so is their mission, that is; to re-establish faith. This is why it has certainly been established that the Promised Messiah himself is the man of Persian descent.

(Ruhani Khazain, Vol. 14, Ayyam-us-Sulh, pp.69-75)

THE NEEED FOR A LIVING RELIGION

A religion can only survive as living knowledge as long as God Almighty's attributes continue to manifest themselves afresh; otherwise it becomes mere tales and soon dies out. Can human conscience accept such failure? How can God Almighty's grace shut the door of revelation upon us, when we find ourselves in need of such absolute knowledge as is not possible without converse with God and without great heavenly signs? ...

... It is quite evident that when a matter continues to remain in the form of a story for hundreds of years and there is no fresh example for its verification, most philosophically minded persons will not accept such tales without strong evidence, particularly when such tales relate to phenomena which are considered contrary to reason in this age. That is why, with the passage of time, people with the philosophical bent of mind have been ridiculing such miracles, and they do not give them any credence at all. In this, they are quite justified because they feel in their heart of hearts that if God is unchanged, and His attributes are unchanged, and our need is also the same as before, and every soul is crying out for spiritual enlightenment, then why should revelation have ceased? Millions of Hindus have turned atheists, for the pundits have repeatedly taught them that revelation has been at an end for millions of years.

Hazrat Mirza Ghulam Ahmad[as]. The Need for the Imam (1st English Edition). Islam International Publications Ltd. pp.33-34

DIARY OF HUZOOR'S[aa] TOURS

BY ABID WAHEED KHAN SAHIB

Part 1 of Huzoor's tour of Holland and Germany 2015

On 4 October 2015, Hazrat Khalifatul Masih V[aa] and his *Qafila* (entourage) set off for a 15-day tour to Holland and Germany.

During the tour, Huzoor would address Parliamentarians at the Dutch Parliament; would lay the foundation stones for various Mosques; hold various media interviews and attend the first Convocation ceremony of Jamia Ahmadiyya Germany.

Apart from Huzoor and Khala Saboohi (Huzoor's respected wife), there were 14 members of the *Qafila* who travelled from London on that day.

Huzoor's love and concern

Around 2 weeks before the tour began, Huzoor asked me if my wife Mala, who was quite heavily pregnant, would be ok if I were to travel with him abroad. I immediately responded that it was our firm belief that being close to Khalifatul Masih was the means of all blessings and so we had no concerns whatsoever.

It was another example of Huzoor's love and concern for both his staff and their family members. When I returned home and told Mala she was extremely grateful and emotional that Huzoor had asked about her.

Departure from Masjid Fazl

Many Ahmadis had come to see Huzoor off from Masjid Fazl. Huzoor and Khala Saboohi came out of their residence at 10am [on 4 October 2015] and after a silent prayer the *Qafila* departed as the local Ahmadis waved Huzoor goodbye.

Due to an escalation of the refugee crisis on Saturday 3 October the Channel Tunnel services were suspended for a number of hours and even when they re-started there were delays of at least 2 hours. However, by Sunday normal services were restored and there were no delays whatsoever.

Lunch in Calais

As scheduled, the *Qafila* took the 12.20pm Eurotunnel shuttle from Folkestone and arrived at Calais at 1.55pm local time.

Ameer Sahib Holland and a few other members of the local Jama'at were waiting in a car at the nearby Total petrol station and from there the Dutch Jama'at escorted Huzoor to a nearby restaurant called 'Buffalo Grill'.

Huzoor and Khala Saboohi were seated at a table on one side of the restaurant, whilst the majority of *Qafila* members were seated at a long table nearby.

Ahmad bhai said I should assist him in serving Huzoor and Khala Saboohi lunch. It is a great honour to be able to serve Huzoor and his family in any way but I was quite nervous that I did not make any mistake. There was also a proper waiter serving Huzoor's table and so there was not that much for me to do.

Zuhr and Asr at the restaurant

After lunch, and with the permission of the restaurant manager, Salat was offered in a room on the first floor.

I think it was a room that would normally be used for private functions at the restaurant.

The local Khuddam soon moved the tables to the side

and laid out the prayer mats. After a few moments Huzoor came upstairs and led the Zuhr and Asr prayers.

Arrival in Holland

The journey continued and thankfully the next few hours were much more comfortable. The *Qafila* soon entered Holland and thereafter the journey continued uninterrupted to Nunspeet, where Huzoor would be staying for the next 10 days.

Thus, as the *Qafila* arrived at Nunspeet at 8.35pm, I spotted some familiar faces but also a number of new ones.

The local Mayor along with many local Ahmadis were present to greet Huzoor. All were delighted to see Huzoor and to welcome him back to Holland after more than three years.

It was extremely cold in Nunspeet and the cold weather was something that lasted throughout the tour.

Later on, Huzoor mentioned to me that the Mayor had had to wait in the cold for him and so it would have been better if the local Jama'at had arranged for him to meet Huzoor on a later day. This was another example of Huzoor's humility, whereupon he did not care for any form of protocol and his concern was that the Mayor had waited in cold that evening.

First Namaz at the rebuilt Baitun Nur

Soon after arrival, I did Wudhu and proceeded to the Mosque. The Baitun Nur Mosque had been rebuilt since Huzoor's last visit and was actually a different building on the premises. Thus, that evening for the first time Khalifatul Masih led Salat in the new Mosque.

I think the reason the Mosque had been rebuilt was that the previous Mosque area had been a converted hall and its size and shape had not been ideal. It was now being utilised as a general hall and exhibition, for which it was better suited.

As we waited for Huzoor to enter the Mosque one of the local Jama'at officials reminded the Ahmadis that Huzoor would likely be doing *Qasr*, meaning that his Isha prayer would be shortened as he was on a journey.

However, when Huzoor came to lead the prayers, he

After a second or two, before I had any chance to change, there was a knock on the door and standing in front of us was Huzoor!

did not shorten Isha and he did not do *Qasr* at all during his stay in Nunspeet. I have to admit that this took me by surprise, as in other short journeys I had witnessed Huzoor doing *Qasr*.

Holland's famous Langar

Over the years, on various trips, the more experienced *Qafila* members had mentioned to me that the Langar (kitchen) in Holland was excellent and the food served was always extremely well cooked and delicious.

On that evening and indeed over the next 10 days I saw that this was true.

The food cooked in the Langar was not at all lavish and often simple vegetable dishes were served, but, generally, it was always very tasty.

The best part for me was that as we ate dinner fresh and warm rotis (Asian flatbread) were being served!

A great privilege

After dinner, Ahmad bhai told me that during our stay in Holland, we would be roommates and that Huzoor had given permission for us both to stay in the basement of Huzoor's own residence in Nunspeet. It was a great honour and privilege and I felt extremely fortunate to stay so close to Huzoor, Masha'Allah.

Ahmad bhai took me to the basement area where, apart from our room, there was also a large lounge and dining area. There was also another room adjacent to the dining area.

An unexpected visit

It was nearly 11pm and so I decided to unpack my suitcase and hang my clothes for the next few days.

Even though I was not ready to sleep, I decided to change out of my suit and put on my nightclothes, which consisted of an extremely baggy t-shirt and a loose fitting pyjama trouser. Ahmad bhai was also unpacking but he was still wearing his full suit and tie.

I sat on my bed for a moment to check my phone and as I did I heard a door open and then footsteps walking down the stairs in the adjacent lounge. Suddenly, my heart started to beat faster because I knew that the stairs led down from Huzoor's residence.

After a second or two, before I had any chance to change, there was a knock on the door and standing in front of us was Huzoor!

Upon seeing me, Huzoor smiled and said:

'You are already ready for bed!'

I was extremely embarrassed at my state but at the

same time delighted that Huzoor had come! Huzoor walked to the lounge and told me to join him.

Within a few seconds I frantically changed my clothes and put on a pair of jeans and a sweater. Huzoor called me again and so without even having time to grab my topi I ran to the lounge.

Upon seeing that I had changed, Huzoor smiled and said:

'You did not need to change, you should have come in your pyjamas because now when you go to bed you will have to change again!'

Huzoor is so loving that he did not mind my informal state or make me feel at all uncomfortable, but having changed I certainly felt more at ease.

A few unforgettable moments

I took a seat on the sofa opposite to where Huzoor was sitting. As I looked up, I saw that Huzoor was wearing a white shalwar kameez and a flat white round topi. Wearing all white, Huzoor looked even more radiant than normal.

I thanked Huzoor for permitting me to stay in his residence. Huzoor smiled and explained that during the past few years there had been many improvements made at Nunspeet.

For example, a series of single room apartments had been built that were ideal for families to stay in and during Huzoor's tours were utilised by *Qafila* members. Huzoor also mentioned how the room in which I was staying had previously been part of the lounge but that on his instruction a wall had been erected to create an extra guest room.

I responded by saying that just one of the many blessings associated with this period of Khilafat had been the development of buildings and guest houses owned by the Jama'at.

For example, in London, under Huzoor's supervision and personal attention, the guest houses have been transformed over the past few years and this had been replicated in many countries, especially those Huzoor has visited and where he has personally given instructions.

A few days earlier, I had shown Huzoor an article published in the well- known British newspaper the

Hearing these words, I felt even more love for Huzoor and his family members and thought of the unparalled sacrifices Huzoor makes

'Evening Standard', in which the journalist Ed West had written a column appreciating the work of the Ahmadiyya Community and had contrasted the Khilafat of the Promised Messiah[as] to the so-called Khilafat leading the terrorist group known as I.S.

As we sat there in Nunspeet, Huzoor mentioned the article and said that he had himself sent it to a few people in Pakistan to view. Huzoor particularly appreciated the headline which had read 'Our own London caliphate is doing nothing but good'.

Stories from the past

Huzoor narrated stories and incidents from the life of Hazrat Musleh Maud[ra]. For example, Huzoor told how once Nazarat-e-Mal wrote a letter to Hazrat Musleh Maud[ra] saying that the financial allowances of the Jama' at workers should be increased and they should also be given a small financial gift upon Eid.

Huzoor narrated how Hazrat Musleh Maud[ra] approved this request but later Nazarat-e-Maal informed him that there was not actually enough money within the Jamaat's treasury to permit such an increase. Upon hearing this, Hazrat Musleh Maud[ra] himself personally paid for the increase and the Eid gifts so that no burden would be placed upon the Jamaat.

Huzoor's[aa] home life

Speaking of his home, Huzoor mentioned how in London, each afternoon, he would try to meet and play with his grandchildren for a few minutes whilst he had afternoon tea.

Huzoor mentioned how he had heard that his grandson Muaaz, who was around 17 months old, had been a little quiet missing Huzoor and Khala Saboohi that day.

Hearing these words, I felt even more love for Huzoor and his family members and thought of the unparalleled personal sacrifices Huzoor makes for the sake of the Jamaat.

A memorable day

At around 11.45pm, Huzoor got up and walked up the stairs to his residence.

I returned to my room and thought about the day and in particular the precious moments I had shared with Huzoor that evening.

A few minutes later Ahmad bhai returned to our room and I mentioned how Huzoor had seen me in my night-suit. If there is one thing you can count on Ahmad bhai for, it is that he will speak openly and so instead of saying 'Don't worry' or 'It doesn't matter', he simply said:

'Yes Abid you really were in your worst possible state when Huzoor entered!'

We both laughed a lot and then after finishing our unpacking we went to sleep after what had proved a very blessed and happy day, Alhamdolillah.

NEWS

MARTYRDOM OF BILAL MAHMOOD SAHIB, WAQIFE NAU

On 22nd January 2015 Huzoor[aa] led the funeral prayer of the late Bilal Mahmood Sahib, after saying the following words:

The Late Bilal Mahmood Sahib son of Mumtaz Sindhi Sahib (of Daarul Yaman Gharbi Shakar, Rabwah) was martyred on the night of 11 January, 2016 in Rabwah. *Innalillahi Wa Inna Ilayhi Rajiun* ('Surely, to Allah we belong and to Him shall we return' [2:157]).

He was going to his house at night when unknown motorcyclists fired at him and killed him. According to the details, he was returning home from his shop in Bilal Market near the railway crossing at approximately 9pm when unknown motorcyclists fired at him near the road and took off. Bilal Sahib was hit by five bullets due to this firing, out of which two bullets struck him in the head. He was taken to Fazl-e-Umar Hospital and from there, after being provided with first aid, he was moved to Allied Hospital in Faislabad where doctors were waiting for his condition to get stable and they had not operated on him to remove the bullets, that he passed away. *Innalillahi Wa Inna Ilayhi Rajiun* ('Surely, to Allah we belong and to Him shall we return' [2:157]).

He was born in 1989 in Ghot Bilal Nagar near Nau Kot province Mirpur Khaas. He was part of the blessed Waqf-e-Nau scheme. He had studied up till matriculation. His family moved to Rabwah in 2003 after his father's demise. In 2008, he renewed his Waqf and was appointed as a new worker in the office of Wasiyyat, Sadr Anjuman Ahmadiyya. He served in this office until his demise. He had a small shop and on the evenings he would go there for some time. He got the opportunity to work in his *Halqa* in various capacities in the Jama'at. And these days he was also Secretary Wasaya. The deceased got married in April 2015 and his wife is expecting now. May Allah the Almighty bestow His blessings on her and may He bestow His blessings on the progeny to come. He was very noble, compassionate and a sociable personality. He was serious in his work, hardworking and obedient. He had a deep relation with Khilafat. He would treat everyone with respect, courtesy and love. He had a relationship of love with relatives. He had a very deep relation of love with his mother and his sisters. He has left behind his wife, Respected Mubashra Bilal Sahiba and mother Mubaraka Mumtaz Sahib and one brother and two sisters who are mourning. His previous secretary karpurdaz and the current one as well, both wrote that he was a very skillful and very hardworking person. He never showed any laziness and shortcoming. He would always smile. He would arrive at the office on time. Whatever work was given he would do it immediately. Such workers are hard to find who keep on smiling. He would mind his own business and he was on a high level of obedience and submissiveness. He would take part in Jama'at work proactively. Naseer Sahib, who is the current secretary karpurdaaz writes that the martyred had such a relationship with Khilafat that we envied it.

May Allah the Almighty elevate his status and grant patience and courage to the ones he left behind.

(Friday Sermon, Delivered by Hazrat Amirul Momineen, Khalifatul Masih V[aa], in Baitul Futuh, Morden. 22 January 2016)

MUHAMMAD[sa] THE FOUNTAIN OF FORGIVENESS

BY MANSOOR AHMAD CLARKE

A wise man once said:

"Be like the flower that gives its fragrance, to even the hand that crushes it."

However this statement was not said by any ordinary man; it was made by a man by the name of Hazrat Ali[ra] bin abi Talib, one of the pioneering companions of a man of such immense compassion and forgiveness, that one can see the teachings of the master echoing in this simple yet powerful statement of the student.

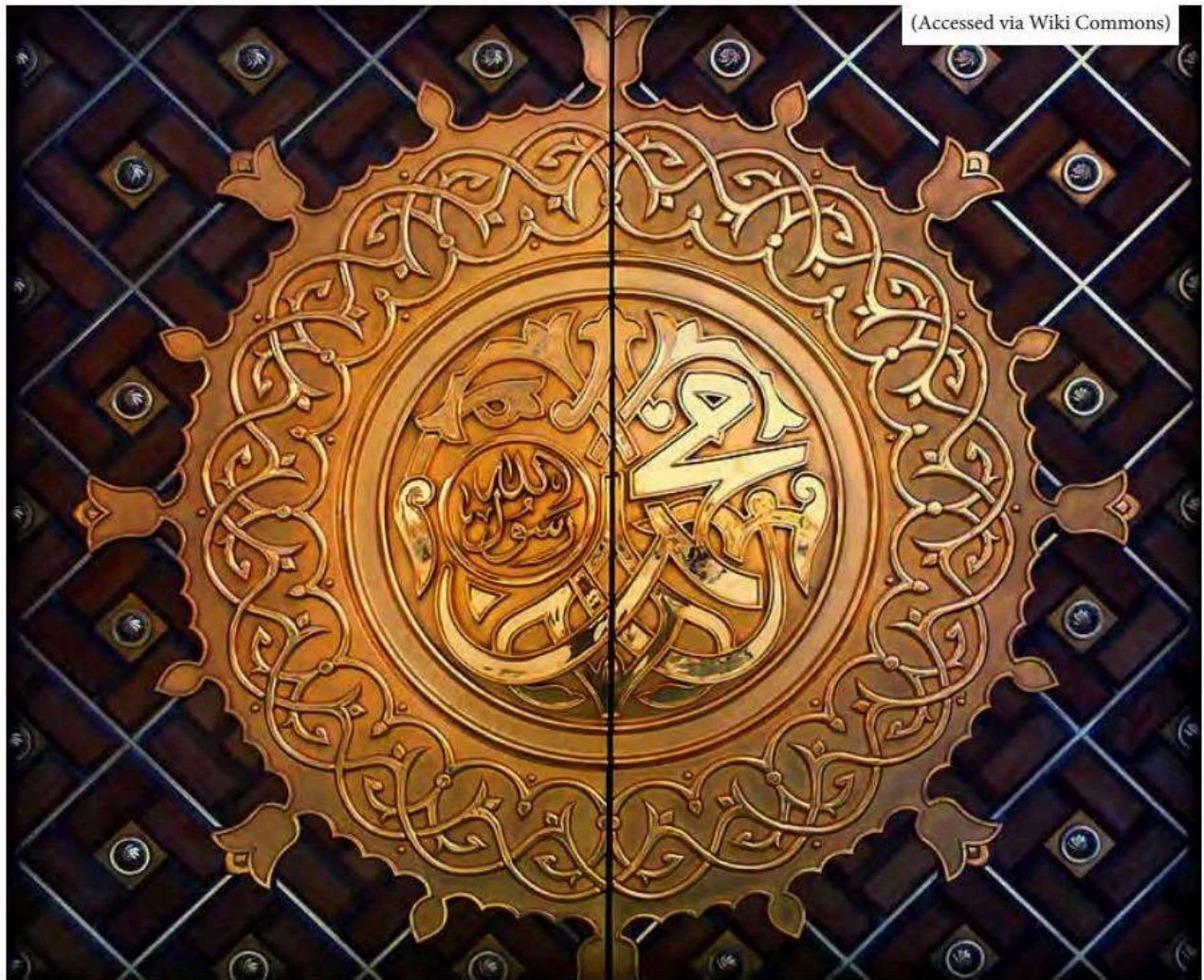
In the pages of history we find mention of one particular individual, a man born in an age of moral destitution and spiritual regression. This grand symbol of freedom and humanity was not just the founder of a religion to emphasise the rights of God over His creation, rather his mission was to teach the people of the world the inspirational ways of the true and perfect man. Not only was he a man of God, but was also known to all as the master of such extraordinary qualities and characteristics, that no wonder he was named as the 'perfect role model' by no less than the Creator of the universe Himself.

But one such quality stands shining amongst the sea of moral gems possessed by this apex of human development. A characteristic which he not only taught to the people under his tutelage, but in fact practiced on a daily basis for the entire world to see and adore. Indeed it is the act of forgiveness that is one of the strongest traits one may possess as a stitch in their moral fabric.

Yet still, history bears testament to the existence of one such man, who not only forgave his oppressors and persecutors, but even those that carried out the brutal attacks of his close friends, companions, beloved children and wives.

This man, the most beautiful and appealing flower to have ever flourished in the garden of God and have fragranced the hearts of the people with his love, was none other than our master, the pride of creation, the Holy Prophet Muhammad, peace and blessings of Allah be upon him.

The life of our beloved Prophet Muhammad[sa] serves as a deep and precious mine from which we are able to source the very best and awe inspiring incidents of forgiveness. One such example, which stands as a vivid acknowledgement of the forgiveness of the Holy Prophet[sa] is in which Hazrat Zainab, may Allah be pleased with her, the Holy Prophet's[sa] daughter, was brutally attacked during the time of migration. At the time of the attack she was with child. Having been wounded by the attack this beloved daughter of the Prophet[sa] lost her child and later passed away by the decree of Allah as a result of her injuries. At the time of the attack the assailant was sentenced to death but fled from the land. Later, when the Holy Prophet[sa] returned to Medina, the assailant came to see the Holy Prophet[sa] and explained that he had fled after the attack. He then acknowledged his heinous crimes and said that he had decided to approach the Holy Prophet[sa] to seek his forgiveness having learnt of his great mercy and compassion. The guilty man accepted the truth that God in all His glory had sent the Holy

(Accessed via Wiki Commons)

Prophet[sa] for the guidance of mankind. Hearing this, the Holy Prophet[sa] forgave the murderer of his own daughter and grandchild and told him that the ability to accept Islam and offer true repentance was a favour on him by God Almighty.

Not only does this event show the Prophet's[sa] high morals and virtue of forgiveness, but also his immense and unwavering love for Allah, for these two aspects go hand in hand. The Prophet[sa] did not stop at simply accepting the man's repentance, but rather went on to tell him that this had in fact only occurred through the acceptance of Islam and the guidance from Allah that was given to him thereby, which had showed him the error of his ways.

There are indeed many incidents in the blessed life of the Holy Prophet[sa] where he forgave his own tormentors and abusers, as well as the enemies of Islam and his close relatives who had reformed themselves, but he also gave punishment where he considered punishment was needed. The essence of the commandment in Islam in regards to the balance between forgiveness and punishment is the pursuit of reformation, neither the seeking of revenge and vindication, nor allowing the ill-mannered of society an untethered allowance to do as they please. This in actuality is exactly the teaching brought to us by the Holy Prophet[sa] in the form of the Holy Quran where it states:

"And the recompense of an injury is an injury the like thereof; but whoso forgives and his act brings about reformation, his reward is with Allah. Surely, He loves not the wrongdoers."

(Holy Quran Ch.42: V.41)

To elucidate further on this verse, the Promised Messiah[as] stated that Islam teaches fairness in all matters; indeed it does not state that the wrongdoer should go

Men, women, children, all underwent such extreme hardship at the hands of the Meccans, all for the sake of God.

unpunished and forgiveness is all that should be given. It states for us to observe the situation and come to a wise and fair decision, as to whether punishment would be more beneficial for the wrongdoer or an act of complete forgiveness.

Those who were forgiven by the Holy Prophet[sa] had clearly reformed and changed their evil ways and had since sprouted from the cocoons of their enmity towards Islam into glorious butterflies, pious servants of the religion of Islam, each individual in their colour and beauty.

Another excellent example of the forgiveness of the Holy Prophet[sa] occurred during the Battle of Uhud. On this occasion, Hind—the wife of Abu Sufyan—before her acceptance of Islam, committed an extreme barbarity in mutilating the body of the Prophet's fallen uncle Hazrat Hamza[ra]. She defaced his fallen body by cutting off parts of his face, gouged out his liver and in a moment of sheer animalism consumed it.
After the conquest of Mecca, Hind came into an assembly of the Holy Prophet[sa] with her face covered. She took bai'at and entered into the fold of Islam. During the time of this gathering, Hind asked a number of questions. At this, the Holy Prophet[sa] recognised her voice and asked her if she was the wife of Abu Sufyan. She answered that she was, but that she had now accepted Islam with a sincere heart and pleaded that whatever had happened in the past be forgiven. The Holy Prophet[sa] seeing the truth of her repentance forgave her.

These were people, we should remember, that had acted against individuals very close to the heart of the Holy Prophet[sa], but one incident of forgiveness which echoes through the course of history, occurred at the conquest of Mecca. After so many years of living under continuous persecution and torture at the hands of the Meccans, the Muslims marched into Mecca from Medina with ten thousand strong. These Meccans had treated the innocent Muslims with such barbarity that the events of the time, are often hard to relate. Yet the conquest of Mecca proved to be the conquest of hearts where the Prophet[sa] forgave all transgressions of the opponents.

One heart-wrenching incident was where a Muslim woman was tied between two camels and the animals were made to run in opposite directions. Others include young men and slaves being tortured on the scorching sands of Arabia, with their ribs cracking under the weight of huge boulders as their persecutors jeered and mocked. Men, women, children, all underwent such extreme hardship at the hands of the Meccans, all for the sake of God.

The glory and power of the Muslim army as it entered Mecca as victors, the same people that were once the source of their torment, now lay at their mercy. Unable to put up a fight against the sheer power and numbers of the Muslim army, an immediate surrender was announced. Surely now, after so many years of death, outrage, boycotting, persecution and relentless torture, revenge was theirs to be taken! But, it was at that perfect moment of power and conquest that the following words echoed through the streets of Mecca:

'Today there shall be no blame upon you'

In that one moment, the founder of Islam laid down a precedent, an example of forgiveness unmatched by any other soul in the history of mankind. In that one moment, in the time of the greatest and most momentous victory in the history of Islam, our master, our beloved, the Holy Prophet Muhammad[sa] forgave his oppressors and joined them with himself in faith as brothers, sisters, sons and daughters.

The Holy Prophet[sa] went on to not only teach his followers to forgive, but that once one has offered the gift of forgiveness, one may hold no form of malice against them in the heart, otherwise the act of forgiveness fails to be sincere and has not been acted out truly.

In this regard the Promised Messiah[as] states:

'Recompense is permitted but the incentive to forgive is also in place with the condition of reformation… It is incumbent upon a fair-minded person to compare and assess which teaching is according to human nature and which teaching is such that one's sense of fairness and conscience repels it'.

(Tafseer Hazrat Masih e Maud, Vol. 4, pp. 111-112)

How true is this couplet in praise of the Holy Prophet[sa] by Dr. Mir Muhammad Ismael[ra]:

'Every one of the possible qualities of prophethood were combined in him without exception, without limit, the attributes of beauty, the attributes of dignity, every colour of his personality; unique and matchless. He avenged transgression with forgiveness; Upon you be peace, Upon you be blessings.'

THE PROMISED MESSIAH[as] DAY
BY RAWAHUDDIN ARIF

The Promised Messiah Day; why is it commemorated?

'He it is Who has raised among the Unlettered people a Messenger from among themselves who recites unto them His Signs, and purifies them, and teaches them the Book and wisdom, although they had been, before, in manifest misguidance; And among others from among them who have not yet joined them. He is the Mighty, the Wise.'
[62:3-4]

To fully comprehend the reason why 'The Promised Messiah Day" is commemorated, we have to go back 1400 years. At the occasion when these unambiguous verses were revealed to the Holy Prophet[sa], one of the companions present enquired from Hazrat Muhammad[sa], 'Who are the people to whom the words "And among others of them who have not yet joined them" refer?' The Holy Prophet[sa] put his hand on the shoulder of Hazrat Salman the Persian[ra], and said, 'If faith was to ascend to the Pleiades, then a man from among these would bring it back.' (Sahih-ul-Bukhari, Kitabut Tafsir)

Centuries passed and the words of the Holy Prophet[sa] regarding the 'ascendance of faith' became true. But Muslims were still waiting for that man to appear. Scholars of Islam were still writing concerning his advent with such fervour and desire for he was to solve the doctrinal puzzles that they could not solve. He was the man who was to usher the Muslims in an era of complete victory over all other religions.

Their waiting came to an end. In a small village of India, Qadian, Hazrat Mirza Ghulam Ahmad[as], through divine guidance, claimed to be the Mujaddid (reformer) of the fourteenth century of Islam and the Promised Messiah and the Imam Mahdi whose advent had been foretold in the Hadith of the Holy Prophet Muhammad, may peace and blessings of Allah be upon him. He then founded the Ahmadiyya Muslim Community on 23 March1889 as a branch of Islam.

But who was this promised reformer, messiah and Imam Mahdi?

Hazrat Mirza Ghulam Ahmad[as] described himself in the following words,

'My status is not that of an ordinary Maulvi, but my status is that of Prophets. Accept me as one who has come from heaven, and all the altercations and dissensions, which have divided the Muslims, will at once be resolved. Whatever meanings are attributed to the Holy Quran by him—who has come as an Arbiter and as a commissioned one of God—will be its true meaning and whichever Hadith he affirms as true will be a true Hadith.'

Therefore, in light of the Quranic verses from Surah Jumu'ah, and the testimony of the Holy Prophet[sa] that 'if faith was to ascend to the stars, then a man from among these would bring it back', but this man would be in the eyes of God, the coming the of the Holy Prophet[sa] himself who is the greatest of all the Prophets.

Since a copy can never reach the same status as the original, yet it can be safely said that after the Holy Prophet[sa], Hazrat Mirza Ghulam Ahmad[as] is the greatest of all Prophets. For he received this status by following the Chief of all the Prophets, by following that Prophet concerning whom God said,

'If you were not to be born, I

would not have created the world'

The Promised Messiah[as] himself said: 'No law-bearing Prophet can now come, but a non-law bearing Prophet can come, provided he is a follower of the Holy Prophet[sa]. In this way I am both a follower and a Prophet. My Prophethood— i.e., converse with God—is a reflection of the Prophethood of the Holy Prophet and[sa] nothing more. It is the same Prophethood of Muhammad, peace and blessings of Allah be upon him, that has manifested itself in me."

Hazrat Shah Wali-Ullah[rt], the reformer of the eleventh century Hijri said concerning the coming of the Promised Messiah, 'He will be a mirror of the lights of Sayyid-ul Mursaleen – the Holy Prophet[sa] and the common people will think that when he will make his appearance he will just be a follower. No! Rather, he will be a complete reflection and elucidation of the name Muhammad and he will also be a true copy, therefore there is a big difference between him and a follower.'

Hence, we can understand the greatness of the mission of the Promised Messiah[as], who like his Master was sent to all the nations of world. He was not sent to a particular place or for a particular time. Anyone who wants to achieve nearness to God must pass through him. This is why the Promised Messiah[as] said:

"There will be no Wali after me except one who is from me and is committed to me".

Therefore, it is obvious that the greatness of the mission of Promised Messiah[as] reflects the greatness of his status.

Furthermore, we can understand the greatness of his status by the fact that the followers of all other religions were waiting for their promised ones. And all those promised reformers came in the person of the Promised Messiah[as]. This was the fulfillment of a prophecy of the Holy Quran. Allah says: 'And when the Messengers will be made to appear at the appointed time.'

It is obvious, that God will not send many different reformers, with different titles, and representing different religions. Either He will send one or none at all, for there can be no contradictions in God. Hence, the promised one must be a person who combines in him the characteristics of all the Prophets who were promised to come.

In addition, Imam Baqir[rt] who was the grandson of Hazrat Imam Hussein[ra] said that when the Imam Mahdi would make his appearance

he would say:

'O people, whoever among you wants to see Abraham and Ishmael, then let it be known that I am Abraham and Ishmael. And whoever wants to see Moses and Joshua, then let it be know that I am Moses and Joshua. And if anyone wants to see Muhammad[sa] and Amirul Momeneen [referring to the then Spiritual Head, Hazrat Ali[ra]] then let it be known that I am Muhammad and Amirul Momeneen."

Consequently, the Promised Messiah[as] made this claim as well. For example, while explaining the revelation 'Jari-ullah fi Hulalil Anbiya', the Champion of Allah in the mantle of all the Prophets, he said, 'This revelation means that I have been bestowed a portion of the particular circumstances or attributes of all the Prophets from Adam onwards—may peace be on them—who have come into the world from God Almighty, whether they are from among the Israelites or otherwise. There has not been a single Prophet of whose characteristics or circumstances I have not partaken to a degree. My nature bears the imprint of the nature of every Prophet. This is what God has told me...'

He then further states, 'I am the one whose advent had been promised by God. Yes, I am the one whose advent had been foretold by all the Prophets.' [Malfuzat, vol. 3, p. 65]

Despite all this, the Promised Messiah[as] had no pride, no arrogance, rather he would say,

'This is the favour of God and there is no pride in this, just like the Holy Prophet[sa] would say, "I am the chief of mankind, and there is no pride in this statement, it is by the grace of God".'

The Promised Messiah[as] never felt even for an instance that the rank and honour that was bestowed on him was due to anything but the guidance of the Holy Prophet[sa]. For example, he said,

'The use of these phrases with regard to me is for the purpose of manifesting the honour of God Almighty Himself, as well as the greatness of the Holy Prophet[sa]. I state on oath that my heart is inspired by real and true eagerness that all praise and glorification and all excellent qualities should be attributed to the Holy Prophet[sa]. All my joy and the true purpose of my advent is that the Unity of God Almighty and the honour of the Holy Prophet[sa] should be firmly established in the world. I fully realize that all terms of praise and glorification that God Almighty has employed for me are in fact meant for the Holy Prophet[sa] because I am his servant and all my light is acquired from his torch of Prophethood and I have nothing that is solely my own.'

We must now realize the obligation and responsibilities that are upon our shoulders as the followers of the Promised Messiah[as].

For the past 126 years we have been commemorating the fulfillment of this great prophecy made by the Holy Prophet[sa]; we have commemorated the grand task for which Hazrat Mirza Ghulam Ahmad[as] was commissioned with; we commemorate the advent of the long awaited Messiah and Mahdi who brought faith back from the Pleiades and instilled it in the hearts of the spiritually fortunate souls.

HABITS AND HABIT FORMATION

Dr. Jalil Ahmad

The beginning of the year marks a time of change. All over the world people use this opportunity to create positive improvement within their life, whether it is a matter of improving their diet, picking up a sport or removing an addiction. Yet a few weeks later many find themselves failing to meet expectations. Is it the case that they didn't want to change or was their habit too ingrained to change? This article explores this idea of change in habits and how best to tackle our own resolutions.

Before delving into the subject we must be clear on what we mean by a habit. From the standpoint of psychology, a habit is a fixed way of thinking, willing or feeling acquired through previous repetition of a neutral experience (a neutral experience being one which does not cause a response).

More simply, a habit is an automatic process occurring once a person experiences a condition. This habit leads to an action that is subconsciously carried out. Frequent repetition of this action reinforces the habit, and creates a stronger link between the cause of the habit and the resulting action.

This relationship is further explained using the following three steps.

A habit begins with a cue. This is the trigger for an action after which a behaviour is followed. The final step of this relationship is the reward that follows the behaviour.

On repetitive exposure to the cue, the reward decreases. The process becomes automatic and a habit develops.

Let us consider the case of Zaid; for him one particular trigger is sitting down in a chair. As soon as he takes his seat he begins to slouch. This behaviour gives him a sense of relaxation, rewarding his action. However, after slouching in a chair ten different times Zaid no longer feels the same relaxation he might have done when he first sat down. Yet the process has now become automatic and he no longer needs that reward to encourage slouching. As a result a habit is formed.

Psychology of Learning

Learning (habits and otherwise) can be roughly categorised through three different approaches, each directly or indirectly influencing habit formation via learning theory.

The first is Classical conditioning, where the behaviour becomes a reflex response to an antecedent stimulus. Pavlov's dog experiment is the most famous example of this type of conditioning. Pavlov rang a bell, and presented food to a dog. The dog, seeing the food, began salivating. When Pavlov eventually just rang the bell alone, the dog started salivating without the food due to the connection now being formed between the presence of food and the ringing of the bell. This forms the basis of classical conditioning. Actions that we want to acquire are linked to an experience to which we already have a response. The same response is now applied to both stimuli.

Secondly, we have operant conditioning. In this case a stimulus is followed by corresponding behaviour, which is rewarded or punished. Repetitive positive or negative reward/punishment reinforces this behaviour. In the situation above the reward was a result of the behaviour, but now the rewards or punishments are external attempts to encourage or curb the habit.

The final approach is one we all experience each day. Named social learning theory, it is the idea that we observe behaviour on a daily basis and attempt to model that behaviour in our lives. We experience this in our own lives when we learn from parents as young children or acquire habits from peers and role models.

The three ideas above form the crux of habit formation, but when changing habits a slightly different method is required.

Changing habits

The first step of changing a Habit is to know the habits that you do have. Occasionally we aren't aware of our habits and someone else points them out to us. So once we realise a habit, the first step is to record the habit, to see how often the habit is expressed on a daily basis. The simplest and easiest way to do so is to follow the guidance of Hazrat Musleh Maud[ra], the second Khalifa of the Promised Messiah[as]. Huzoor directed members of the Jama'at to ensure that they keep a regular diary, which they write at the end of the day. By doing this, one documents personal habits, their frequency and even if specific cues cause such behaviour to be expressed. For instance if someone has a habit of repeatedly checking their phones for messages or tweets then that person may realise that it is when they are bored or sitting idly that they repeat that habit.

Hazrat Khalifatul Masih V[aa] reiterated the importance of this practice in a Friday sermon (23 December 2013). Huzoor mentioned that 'the correlation between habit and practice' is extremely important and ultimately forms an impediment to change. Once a strong relationship is formed between the two it becomes difficult to break and focusing on understanding where such correlations lie is the first step to changing habits.

The next step is to set goals. Hazrat Musleh Maud[ra] writes,
'A goal or aim determined after due consideration … is followed by diligent effort for its realisation. One who is given to wishful thinking is like a beggar, but one who fixes his goal and strives for its realisation, does not beg but fights for a cause.'

These aims serve to direct our efforts and when changing habits give us a clear path that we must follow.
Achieving and retaining positive habits is not difficult. However it requires planning and daily repetition. The best solution is to plan change in small steps; starting slow and building upon progress.

To change or break habits is a difficult and lengthy task. There is no wonder that thousands fail in their resolutions year by year. A short introduction has been given on how it is that habits can be formed or broken. The greatest help, however, that we can utilise has not yet been mentioned, namely divine help. Below, a short extract is presented in the words of Hazrat Musleh Maud[ra] on the state of a believer who wishes to enact change within himself.

'In the heart of the faithful, hope should, therefore, dominate over fear. The heart of a believer is full of hope. … In truth he is afraid not because he doubts God's mercy but because of his own faults. His hope proceeds from his faith in divine grace. Is it not true that our faults appear insignificant when compared to the grace of God? In other words, if a believer fears God because of his Self-Sufficiency. If he fears God because of his own weakness, let him not forget that Allah's might is overwhelmingly greater than his weakness. In either case, hope reigns supreme, for the source from which it springs is stronger than that of fear. But it must be remembered that hope is for those who submit, not for those who rebel. You cannot continue doing whatever you please and yet hope to win God's grace; for that would be rebellion and there can be no hope for the rebellious. Indeed hope is only for those who submit.'

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But it must be remembered that hope is for those who submit, not for those who rebel. You cannot continue doing whatever you please and yet hope to win God's grace; for that would be rebellion and there can be no hope for the rebellious. Indeed hope is only for those who submit.'[1]

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1 Hazrat Mirza Bashiruddin Mahmud Ahmad[ra]. *Taubah* (Repentance). In: *The Way of the Seekers.* Islam International Publications Ltd., Tilford, UK. p.96 (2002)

TIM MARSHALL'S PRISONERS OF GEOGRAPHY

BY TALHA MALIK, LONDON

'Prisoners of Geography' is a term that MUST be taken literally in this book. The book tackles key issues faced by many countries. It is written eloquently with a slightly comical element, which engages the reader. The book reads as if it were a novel made all the more interesting through Tim Marshall's narration.

The book explores each continent of the world, which may sound lengthy at first, but it outlines the core issues in a concise and understandable manner. The words 'Prisoners of Geography' are very well thought over as countries are captivated by their surroundings. The choice of this book is perhaps best represented through the events of the 1962 Cuban Missile crisis with the prisoner at the time being America and Cuba acting as the geographical factor of interest.

The author has done justice to each country by exploring each issue and interlinking them to respective domestic and foreign policy. In the chapter dedicated to Russia, he identifies why Russia annexed Crimea risking isolation from the west. The chapter further explores at length key domestic issues and how they shaped the national security obsession we see as a hallmark of Russia today.

The author further sheds light on 'water towers' which he identifies as being the water source of countries. He highlights how adversaries from South Asia to the Middle East to Africa can be seen to be on the brink of full-blown war due to the tug of resources. In particular the example of Ethiopia and Egypt is given where the likelihood of war is closer than ever as a result of the construction of the Grand Ethiopian Renaissance dam.

Despite Tim Marshall's summarisation and in depth analysis on how land captivates nations into committing the unthinkable, this view is still considered immoral by many. Marshall uses this idea to provide the justification behind President Putin's annexation of Crimea but nevertheless the fatalities that occurred and the clear violation of treaties mark this event as a very controversial topic.

Tim Marshall argues with subjectivity and objectivity, basing his ideas on the principle of Realpolitik, a system where actions are taken as a result of practical theories rather than moral considerations. This allows us to understand the problems as a whole rather than a series of smaller events across the globe. It helps to bridge a gap as we assess why some countries are obsessed with land being lost (e.g. Tibet) and others obsess with extending their borders (e.g. Israel).

In conclusion one can say that had it not been for Tim Marshall's stance we would look at Tibet as a place where China inflicts harm without justification; we would look at Golan Heights as a place where Israel is a bully without justification; and we would see Russia as the bear with no boundaries. However Marshall explains these geopolitical issues very eloquently without castigating anyone or provoking great controversy.

I therefore highly recommends this book as a must read. It is highly appraised by leading thinkers and outlines up to date issues that affect each and every one of us, particularly as the risk of a huge geopolitical war increases day by day.

INSTRUCTIONS FOR ADMISSION TO JAMIA AHMADIYYA UK

Jamia Ahmadiyya UK will be holding entry test and interview on 27th and 28th July 2016 for this year's intake of students. The following conditions apply:

Qualifications: Minimum qualifications for the candidates are six GCSE, three A-Level or equivalent with C grades or 60% marks.

Age on Entry: Maximum age of 17 years for students with GCSE or 19 years with A-Levels or equivalent qualifications.

Medical Report: The applicants MUST submit a detailed medical report from the GP with whom they have been registered.

Written Test and Interview: The applicants will take a written test and will appear before a Selection Board for interview. Only those who pass the written test will be invited for interview.

The written test and interview will be based on the recitation of the Holy Quran, the Waqfe Nau Syllabus, and proficiency in reading, writing and spoken English and Urdu languages. **However, candidates will be judged for their inclination towards learning and reading the translation of the Holy Quran and the books of the Promised Messiah[as].**

Procedure: Application will ONLY be accepted on the prescribed Admission Form available from the Jamia UK office. It must be accompanied by the following documents:

- Application must be endorsed by the National Ameer.
- A detailed medical report from the GP.
- Photocopies of the GCSE or A-Level results. If the results are awaited, the candidate must include a letter from his school/ sixth Form tutor about his projected grades.
- Copy of applicant's passport.
- 2 passport size photographs.
- The spellings of the name must be the same as in the passport. Any change must be accompanied by the certification for that change.

LAST DATE: The application for the 2016 entry MUST arrive by **30th June 2016.** Applications received after that will not be considered.

Applications should be addressed to:

THE PRINCIPAL
Jamia Ahmadiyya UK
Branksome Place
Hindhead Road
Haslemere
GU27 3PN

For any further help or clarification, please telephone:
+44(0)1428647170 or +44(0)1428647173,+44(0)7988461368(Mob.), Fax:+44(0)1428647188
Jamia is open from Monday to Saturday from 8 am to 2 pm. Visitors are welcome ONLY by prior appointments.

PROPHECY PERTAINING TO THE MUSLEH MAUD

February 20, 1886

God, the Merciful and Noble, the Magnificent and High, Who has power to do all that He wills (glory be to Him and exalted be His name) addressed me in a revelation and said:

[Urdu] I confer upon you a Sign of My mercy according to what you begged of me. So I have heard your entreaties and have honoured your prayers with My acceptance through My mercy and made your journey (i.e. the journey to Hoshiarpur and Ludhiana) a source of blessings for you. Therefore, a Sign of power, mercy, nearness is bestowed on you, a Sign of grace and beneficence is awarded to you and you are granted the key of success and victory. Peace on you, O victorious one. Thus did God speak so that those who desire life may be rescued from the grip of death and those who are buried in the graves may come out of them and so that the superiority of Islam and the dignity of God's Word may become manifest unto the people and so that truth may arrive with all its blessings and falsehood may flee with all its ills, and so that people may understand that I am the Lord of Power, I do whatever I will, and so that they may believe that I am with you, and so that those who do not believe in God and deny and reject His religion and His Book and His Holy Messenger Muhammad, the Chosen One[sa] may be confronted with a clear Sign and the way of the guilty ones may become manifest.

Rejoice, therefore, that a handsome and pure boy will be bestowed on you; you will receive an unblemished youth who will be of your seed and will be of your progeny.
A handsome and pure boy is coming as your guest. His name is Emmanuel and also Bashir. He has been invested with a spirit of holiness, and he is free from all impurity. He is the light of Allah. Blessed is he who comes from heaven.

He will be accompanied by grace, which shall arrive with him. He will be characterised with grandeur, greatness and wealth. He will come into the world and will heal many of their disorders through his Messianic qualities and through the blessings of the spirit of holiness. He is the Word of Allah, for Allah's mercy and honour have equipped him with the Word of Majesty. He will be extremely intelligent and perceptive and will be meek of heart and will be filled with secular and spiritual knowledge. He will convert three into four (of this the meaning is not clear). It is Monday a blessed Monday. [Persian] Son, delight of the heart, high ranking, noble. [Arabic] A manifestation of the First and the Last, a manifestation of the True and the High; as if Allah has descended from heaven. [Urdu] His advent will be greatly blessed and will be a source of manifestation of Divine Majesty. Behold a light comes, anointed by God with the perfume of His pleasure. We shall pour Our Spirit into him and he will be sheltered under the shadow of God. He will grow rapidly in stature and will be the means of procuring the release of those held in bondage. His fame will spread to the ends of the earth and peoples will be blessed through him. He will then be raised to his spiritual station in heaven. [Arabic] This is a matter decreed.

HAZRAT MUSLEH MAUD'S[ra] SERVICES RENDERED TO THE HOLY QUR'AN

BY RABEEB AHMAD MIRZA

The twentieth of February is an extremely important date within the calendar of the Jama'at. It was on this very day that God Almighty bestowed the Promised Messiah[as] with the Promised Son who was to be reflected as a grand sign for the religion of Islam. In regards to why we commemorate this day Hazrat Khalifatul Masih V, may Allah strengthen his hand, stated in one of his Friday Sermons,

'At times some uninformed Ahmadis ask about the commemoration of Musleh Maud Day. [Thus it should be clear that] we do so in order to revive our faith and to remember the pledge, that our objective is to establish the truth of Islam in the world. The Musleh Maud Day is not the date of his birth or his death. This is a day to remind us of our responsibilities, draw our attention to the progress of Islam. Indeed, it should draw our attention to this and we should not merely enjoy it on an intellectual and ideological level.'
(Friday Sermon, Delivered by Hazrat Mirza Masroor Ahmad[aa], 20 February 2009, Baitul Futuh Mosque, Morden, UK)

In regards to this great individual, the Promised Messiah[as] received a divine prophecy showcasing as to how he would be a great and magnanimous sign for the religion of Islam and how he would manifest the word of God Almighty to the corners of the world.

'A Sign of power, mercy and nearness to Me is bestowed to thee; a Sign of grace and beneficence is awarded to thee and thou art granted the key of success and victory. Peace be upon thee, O victorious one. Thus does God speak, so that those who desire life may be rescued from the grip of death, and those who are buried in the graves may emerge therefrom; so that the superiority of Islam and the dignity of God's Word may become manifest unto the people and so that truth may arrive with all its blessings and falsehood may depart with all its ills.'
God Almighty informed the Promised Messiah[as] of fifty-two merits about this Promised Reformer. One of the attributes ascribed to him was that he 'will be filled with secular and spiritual knowledge.'
When one observes the life of Hazrat Musleh Maud[ra] and the services he rendered for the Holy Qur'an, one is certainly awe-struck at his profound religious and secular knowledge. The reason behind this was that God Almighty personally became his teacher and had imbued Huzoor with the best curriculum possible. God Almighty had bestowed Huzoor with the keys of the Holy Qur'an whereby he was able to unlock many of its profound secrets. Although he had no worldly qualifications yet the fountainhead of all his knowledge streamed from the Holy Qur'an, which was why no one dared challenge his intellectual capacity.

Early signs of divine knowledge

Hazrat Musleh Maud[ra] recalls that he was around seventeen years of age and had just launched the Tash-heez-ul-Azhan magazine. In a dream an angel appeared before him. Huzoor states that this vision was a strange spectacle. It began with the sound of a chime, the noise of which spread out to form a vast landscape. A figure gradually began to emerge from within the plain and it became obvious that it was an angel. The angel asked, 'Shall I teach you the commentary of Surah Al-Fatiha?' Huzoor[ra] replied 'Teach me'. Thus the Angel began to teach Huzoor. When he reached the verse, 'Thee alone do we worship and Thee alone do we implore for help' the angel said, 'None of the scholars could write the commentary beyond this point but I shall teach you the commentary beyond this verse'. The angel proceeded to teach him the commentary of the rest of the chapter. Upon

Out of his great services for the Holy Qur'an, was the compilation of the commentary of the Holy Qur'an.

reflection Huzoor[ra] was led to infer that up to the fifth verse human effort is required, which terminates at this point. Man is unable to give commentary on those verses that require God's commentary and lie outside the knowledge of man.
Thus it was through his God-gifted intrinsic spiritual knowledge and profound insight of the Holy Qur'an that he fulfilled the prophecy that through him the superiority of Islam and the dignity of God's Word would become manifest upon the world.

Hazrat Musleh Maud's conviction

In 1944 a public gathering was held in Delhi, where Huzoor[ra] claimed to be the Musleh Maud (Promised Reformer) and reiterating his challenge about the interpretation of the truths and wisdom of the Holy Qur'an, he declared:

'I claim again that even if thousands of scholars assembled to compete with me in writing commentaries of the Qur'an, the world would accept and acknowledge that my commentary was unique in wisdom of divine truths in depth.'

This was the level of Hazrat Musleh Maud's[ra] conviction. However, as is their custom, the opponents of the Ahmadiyya Muslim Jama'at took up this challenge.

Enemies' testimony to Huzoor's[ra] understanding of the Qur'an

Maulana Zafar Ali Khan was an eminent Muslim Leader and Editor of Daily Zamindar, Lahore, yet he had the misfortune of opposing the Jama'at from a young age. When failure stared him in the face after each fruitless endeavour, he searched for a reason for his lack of success. At one time truth emanated from his lips and while addressing other opponent groups he had to admit:

'Listen very carefully and attentively; you and your accomplices can never compete with Mirza Mahmud[ra] till resurrection. Mirza Mahmud has the Qur'an with him, and a deep knowledge of the Qur'an, What have you got? … You have never read the Qur'an; not even in your dreams.'

Tafsir-e-Kabir

Out of his great services for the Holy Qur'an, was the compilation of the commentary of the Holy Quran. Just merely by reading through the pages of his magnum opus Tafsir-e-Kabir, one can accumulate the breadth of Hazrat Mirza Bashiruddin Mahmud Ahmad's[ra] vast Quranic insight. In this astounding piece of work Huzoor, may Allah be pleased with him, was able to exemplify his mastery in the field of history, science, philosophy, geology, linguistics, cosmology, astronomy, politics, psychology, archaeology and many more.

Just to present an outline of how much Huzoor[ra] wrote in regards to the Holy Qur'an, once Hazrat Mirza Nasir Ahmad[rt] made an analysis that Hazrat Musleh Maud[ra] had written at least 10-12,000 pages just about the Holy Quran and Tafsir-e- Kabir constitutes of 6,000 pages wherein a commentary of 59 Chapters has been presented and 55 chapters have not been covered. Apart from this there is a separate Commentary known as Tafsir-e-Saghir which itself comprises of more than 850 pages.

Remarks by non-Ahmadis regarding Tafsir-e-Kabir

Allama Niaz Fateh Puri Sahib wrote a letter to Hazrat Musleh Maud, may Allah be pleased with him, in which he said that he had the third volume of Tafsir-e-Kabir before him which he had reflected over and found that it doubtlessly presented a completely new perspective in the study of the Qur'an. He felt that it

'I challenge the whole world that I am prepared to compete at any time with anyone who might claim that he has been taught the Holy Qur'an by God Almighty.'

was the very first Quranic commentary in Urdu of its kind. He praised his discernment, his extraordinary eloquence and reasoning which was apparent from every single word. He regretted not having known about this commentary up till then. He said that having read the thoughts on Prophet Lot[as] in Surah Hud his heart shuddered and he was compelled to write to Hazrat Musleh Maud[ra]. He felt that he could not adequately commend the way the commentary threw light on aspects which were different from how other commentators had presented. He felt that the publication of Tafsir-e-Kabir was a service to Islam of such a high order that even the opponents could not deny it.

Even in present times this commentary still entrances and captivates its readers. Jamal Sahib from Morocco, who corresponded with Hazrat Khalifatul Masih IV[rt] over a long period of time wrote that he was sent a copy of the first volume of Tafsir-e-Kabir which he read and then compared it to various other commentaries that he had also read. The difference was tremendous. He found that while Tafsir-e-Kabir was a summary of the core of Shariah, other commentaries were merely hollow shells. Studying Tafsir-e-Kabir painted a beautiful picture of Islam in his heart which penetrated his very soul.

Examples of the services to the Holy Qur'an

The services of Hazrat Musleh Maud[ra] are innumerable. In encapsulating only a few, his services include safeguarding the status of all religions and all prophets, which in previous commentaries had been ridiculed and made a sign of mockery

- Presenting the Huruf-e-Muqata'at [the meaningful abbreviations used in the verses of the Qur'an] in a new light, deeming them as the keys which unlock their respective chapters
- Negating the concept of abrogation in the Holy Qur'an
- Rectifying those deranged, illogical and irrational concepts that had crept into previous commentaries
- Introducing 15 new translations of the Qur'an during his lifetime, including English, French, German, Dutch, Spanish and Italian
- Presenting a multi-sidedness to the text and verses of the Holy Qur'an i.e. derive various meanings from one verse
- Showing mankind that its teachings are in line with the law of nature, rationality and full of wisdom whereby he presented such scientific discoveries like:

1. *God Almighty created everything in pairs*
2. *The existence of orbits*
3. *The existence of various celestial forces*
4. *The influence and benefits of colour*

Till this day no one has mustered up the courage to accept this challenge of Hazrat Musleh Maud[ra].

5. *The fact that the sun produces light and the moon reflects light*
6. *The creation of the heavens and the earth in different stages and periods*
7. *The fact that possibility of life on other planets and their coming together (i.e. meeting us) would one day take place. Presenting the Qur'an as a guiding light in the era when Atheism and philosophy was on the rise*

- Presenting the Qur'anic teachings as a solution to the new world orders. Whether they were philosophers, scientists, psychologists, sociologists, historians, astronomers or followers of other religions, Huzoor[ra] completely nullified their ambiguous ideologies and beliefs. These included the likes of Nietzsche, Darwin, Marx, Muir, Noldeke and Hitler
- Presenting the Qur'an as a living book which speaks about the past, present and future, whereby he presented such Qur'anic truths like:

1. *The preservation of Pharaoh's body (which was fulfilled when after a lapse of 3,000 years his body was found and now lies in a preserved state in the Museum of Cairo),*
2. *The formation of the Suez and Panama Canals which fulfilled the Qur'anic prophecy in Surah Al-Rahman of two bodies of water meeting one day wherein the former linked the Mediterranean and Red sea whilst the latter linked the Atlantic and Pacific Oceans*
3. *The mention of nuclear and cosmic rays in Surah Al-Rahman*
4. *The mention of the end of the Christian Civilisation in Surah Al-Kahf*

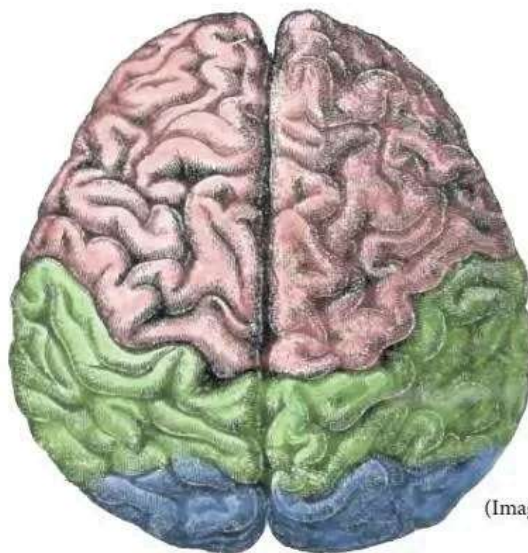
This is just a droplet from the vast ocean of Qur'anic knowledge possessed by Hazrat Musleh Maud, may Allah be pleased with him.

Huzoor[ra] states:

'I was a person who possessed no secular knowledge, yet God of His Grace, appointed angels for my instruction and by this means, made me aware of such meanings of the Qur'an as were beyond the imagination of any human being. The knowledge that God has bestowed upon me, and the spiritual fountain that has burst in my bosom is not mere guesswork or imagination. Indeed they are so certain and conclusive that I challenge the whole world that I am prepared to compete at any time with anyone who might claim that he has been taught the Holy Qur'an by God Almighty'.

Till this day no one has mustered up the courage to accept this challenge of Hazrat Musleh Maud[ra]. Needless to say, no one ever will.

COLD ON THE BRAIN: THE SCIENCE OF CHEWING GUM

BY HANIF MARTY

(Image Accessed via Wiki Commons)

I have a small experiment you can use to trick your brain. All you will need is some mint chewing gum (the strongest you can find) and a glass of warm water. First take a sip of water from your glass, feel the temperature of the water in your mouth and remember it. Now chew a piece of gum until its soft, take it out and take another sip. Your mouth will taste the water as icy cold, even though in reality it is warm. How did it happen? The answer is a little brain trickery by the ingredient menthol.

The brain runs on electric currents (similar to a computer) with lots of connecting wires that are called nerve cells. At one end of these nerves you can have specialised sensors designed to detect different sensations such as temperature, pain and touch. The receptor that senses cold is known as TRPM8 and is found all over your body at the tips of temperature sensing nerve cells.

In normal life, a low temperature causes TRPM8 to open a channel in the nerve cell and allow positively charged molecules of calcium (calcium ions) into the cell. We don't know how the cold causes the channel to open, but we know that when the ions move, it triggers an electrical signal (an 'action potential') which will flow all the way from the receptor on the skin to the brain, to let you know that it is cold.

When you put menthol (or some food containing it into your mouth) it binds to the TRPM8 receptor and makes it think something cold is touching it, activating your cold sensors. Even after swallowing, some of the menthol will remain behind and all it takes is a mouthful of water to trigger the nerves into sending a message to the brain that your mouth is cold.

We also have similar sensors for hot temperatures as well, a receptor known as TRP-V1. This receptor can be activated by a load of possible triggers, including high temperatures, dangerous chemicals and acid. But it responds in the same way to all of them, telling your brain there is a general burning pain in the area. Capsaicin, the chemical giving spicy foods their heat, directly activates TRP-V1 and gives that spicy burn. Next time when you do ingest something hot or cold then remember that it is the TRP-V1 and TRPM8 receptors at fault. That is, if you can think of anything other than the burning pain in your mouth!

ONE TO ONE

WITH GHAALIB KHAN

Ghaalib filming in USA

Ghaalib teaching media in Ghana

Ghaalib Khan is a Waqif-e-Zindagi currently serving in MTA as the head of the Graphics team. He was one of the first Waqifeen-e-Nau to be posted in MTA where he has grown into a leadership role within the organization. Ghaalib has also travelled extensively and presented in MTA shows which has broadened his skills and allowed him an opportunity to develop a wide range of interests outside of his talent as a graphic designer.

When did you dedicate your life to the Jama'at and become a Waqf-e-Zindagi (life devotee)?

My application for Waqf was formally accepted in March 2008

What qualifications did you have prior to being a Waqf?

After completing my GCSEs I had a meeting with the national Waqf-e-Nau department regarding possible career choices. I expressed my interest in media related work and they guided me to carry on with further education in the media field as this would be useful to the Jama'at in many various ways such as for Isha'at, MTA and alislam.org, the Jama'at's website. I studied at Brunel University and gained a Bachelors degree in Multimedia Technology and Design. After completing this degree Hazrat Khalifatul Masih[aa] instructed that I should work in MTA International.

What motivated you to devote your life for Waqf?

As a Waqf-e-Nau we are always taught and prepared from a young age that we will grow up and become a Waqf-e-Zindagi to serve the Jamaat. This training is vitally important and when the time came at the age of 16 to decide whether to carry on being in the Waqf-e-Nau scheme it was a fairly easy decision to make. Having gone through Atfal-ul-Ahmadiyya and having been very involved in the activities and administration of Khuddam-ul-Ahmadiyya I had a deep-rooted love for Khilafat and a passion to serve the Jamaat in whichever area Huzoor instructed. My parents and family members also instilled within me the importance of fulfilling my Waqf and reminded me how fortunate I was to be given such an opportunity gain Allah Almighty's blessings.

What is a typical day like working as the Head of the graphics department in MTA?

I am currently in charge of the Graphics team, which falls under the administration of the Production department. Munir Odeh sahib is the Director of Production and manages Production, Graphics, Editing and Stores. MTA International's production studios are located in the Baitul Futuh Mosque Complex and that is where I am based along with the other members of staff. The Waqifeen (those who have devoted their lives) in MTA are required to work 6 days a week.

A typical day involves using softwares such as Adobe After Effects and Photoshop. The nature of design work entails spending hours creating still and animated graphics that enhance our visual communication on screen. Attention to detail and a creative mind are essential traits to produce high quality graphics and by the grace of Allah, our output is improving day by day. Due to MTA's international broadcast we also have to produce content in a range of different languages, some which we don't

even understand ourselves and it is therefore required to work with teams from all around the world.

Have you traveled to any countries as part of your work as a Waqf?

I have had the opportunity to travel to a number of countries as part of my MTA duties. As the official TV network of a global community it is essential that we cover the community's activities around the world and also create TV shows that give a true international flavor.

One of MTA's main responsibilities is to broadcast coverage from the international tours of Hazrat Khalifatul Masih V and I have been blessed to be a part of some of these tours. A team from MTA always accompanies Huzoor on such tours to broadcast the live Friday Sermons and also to record the many other special receptions, meetings and classes that are held during the tours. These are always historic trips full of many special memories and the extra blessings of being able to spend long periods of time close to our beloved Khalifa.

Apart from Huzoor's tours I travelled as part of a team to America and Canada to film shows for our Real Talk series, which is an English discussion show aimed at social and religious issues that affect youngsters. It was really enjoyable to work with fellow Khuddam in other countries in making these programmes and it makes you really appreciate how widespread the Jama'at has become globally despite its very humble beginnings.

Recently MTA has seen massive expansion in Africa and plans are being put in place to create a number of studios in African countries where the Jama'at is well established and also to have our MTA shows broadcast on national TV stations. As part of this scheme I was required to travel to Ghana for 2 weeks to conduct a training course in motion graphics.

Are there any notable incidents you can share whilst being a Waqf?

The most memorable incidents during my time as a Waqf have revolved around our beloved Khalifa. Huzoor-e-Anwar takes a very close interest in MTA and gives us direct guidance and instructions. I have had the good fortune of being able to benefit from Huzoor's guidance in 1 to 1 meetings and have even been able to show Huzoor some work we have done and receive his feedback directly from him. These personal moments will always stay with me and I feel extremely humbled to be given these opportunities. At the same time however, we are always aware that Huzoor carefully oversees our work and we have to work to the best of our abilities to reach the high standards that Huzoor expects of us.

When travelling to Ghana I stayed at the mission house in Accra and was very warmly welcomed by the Jama'at members there. One person said to me 'I am very happy to meet you and shake your hands because I know you have shaken hands with Khalifatul Masih.' It was just one sentence but it had a huge impact on me and reminded me of the love for Khilafat that people have all around the world. At another occasion I had the chance to visit the Jama'at in Kababir where I met fellow Khuddam from Palestine. One Khadim asked me if I had ever seen Huzoor and was excited to hear any stories of what it was like to meet the Khalifa. It was a surprising question because nobody had ever asked me that before. Living in the UK, we Waqf-e-Nau are so blessed to be around Huzoor and to see him with our own eyes but there is the risk of taking it for granted. It wasn't until I met Ahamdis from other countries that I realised how lucky I am and I promised myself never to take this blessing for granted in the future.

There was one inspirational incident that I experienced first hand while travelling with Huzoor to Germany in 2008. We were in Berlin for the historic inauguration of the Khadija mosque and there was a lot of hostility from far-right groups in the local area. We were setting up MTA equipment inside the mosque in preparation for the evening's special reception where Huzoor would attend with other special guests and dignitaries. There was a heavy security presence and I could hear whistling and shouting outside the mosque gates from protestors on the street. I carried on with my work, quickly setting up cables and cameras when suddenly the skies darkened and very strong winds and rain took us by surprise. It was so sudden that I remember frantically carrying all the electrical equipment under a nearby marquee so that the rain wouldn't ruin it. Due to the sudden storm, the protesters left and within 20 minutes of Huzoor's arrival the rain and winds eased off to leave us with a perfect calm evening. It was amazing to see and I only fully appreciated the significance of that sudden wind and rain later on after taking time to contemplate over the evening's events. The inauguration Alhmadolillah went very smoothly and 8 years on the attitudes of the local public have changed enormously towards the Jama'at and the mosque as they have seen for themselves that the Ahmadiyya Community is unique and truly lives by the motto of 'Love for All, Hatred for None'.

How has your life changed since becoming a Waqf?

Becoming a Waqf has given me direction and a strong purpose in life. Everyday I wake up knowing that I need to work to the best of my ability for the sake of the Jama'at and to fulfill my roles and responsibilities. I don't like to waste time and try to make the most of every moment available to me. As a Jama'at, our tasks are huge and our scope is truly global. Since becoming a Waqf, my outlook on life has become much wider and I have slowly realized that I am a small part of an international organization that is Insha-Allah destined for great things and this continues to provide me with inspiration to excel in my work.

What advice would you give Waqfe Nau who may want to be in a similar field as yourself?

Firstly I would highly recommend this field to all Waqf-e-Nau. Huzoor-e-Anwar has repeatedly stressed that we should use the media and new technologies to further our Tabligh efforts and to educate the world of the true teachings of Islam.

If Waqf-e-Nau are interested in media related fields they should firstly get involved at a local level by taking photos and making videos of their local events. You can also help out through your local Ishaat Department by making newsletters or by submitting viral videos to the central Khuddam-ul-Ahmadiyya team. Many of the Waqifeen in MTA started out as volunteers from the age of 16 and gained vital experience, which helped them develop and progress within the field.

Working in MTA is extremely challenging at times, meeting tight deadlines and having to learn very specialist and technical subjects. However I find the work very enjoyable and also hugely rewarding. I feel very blessed to have this opportunity and pray that Insha-Allah many more Waqifeen-e-Nau will come forward to dedicate their lives to help spread the true teachings of Islam to the corners of the Earth.

UNEARTHING THE SECRETS OF THE PAST:

WHY WAQIFEEN-E-NAU SHOULD ENTER THE FIELD OF ARCHAEOLOGY

By Syed Rizwan Safir

Just over 3000 years ago in north-east Africa and along the banks of the great River Nile, the Egyptian Empire was well established and at its imperial zenith. Both in military strength and economic resources, it remained unparalleled amongst its contemporaries. It was at this very timely episode that an individual was sent by Allah to this very land. His task was simple. Challenge the figurehead of this enormous civilisation, the proverbial crown of this establishment, which had erected monumental buildings, established sprawling cities and amassed a formidable army.

This individual was Moses (peace be upon him) and his mission was to remind the incumbent ruler, known of course as Pharaoh, that he was not God, nor were any of the innumerable statues which were spread across the empire. We are all familiar with happens next. Pharaoh commits his military against Moses (peace be upon him) and his people, who subsequently flee towards the Red Sea. The Red Sea then recedes when Moses (peace be upon him) and his followers cross the river, only to return and destroy Pharaoh's army once the former party had crossed. The entire episode is undeniably inspiring and fascinating, but one particular area in relation to this account merits further attention, and it is mentioned in the Quran as follows:

So this day We will save thee in thy body *alone* that thou mayest be a Sign to those *who come* after thee. And surely, many of mankind are heedless of Our Signs (Ch 10: V: 93)

'Save thee in thy body *alone*'. What this refers to is the process popularised amongst the Egyptian elite throughout the period of the Egyptian Empire, namely mummification. Archaeological discoveries over the past few centuries have unearthed many such mummies. One mummy bears special mention in this context and was located in 1881. It belonged to Pharaoh Ramses II, sometimes referred to as Ramses the great, who is widely acclaimed as the most powerful Egyptian Pharaoh of all.

He lived to over 90 years of age and is believed to have had more than 100 children, but most pertinently, the dating evidence showed that Ramses II was indeed the Pharaoh who had lived at the time of Prophet Moses (peace be upon him). What an unequivocal sign of the sanctity of the Holy Quran! How else could a book, revealed in central Arabia over 1000 years prior to archaeological discoveries of mummies and Egyptian practices, know that the body of Ramses II would survive and be discovered over 3000 years after it was originally buried? This is just one example of where archaeological enquiry has helped in revealing some of the truths of the Holy Quran. No doubt archaeology will continue to uncover the remains of the various historic accounts listed in the Quran, but to do this, Ahmadi archaeologist must lead the way.

Archaeology concerns all elements of human history, and attempts to recover the physical and material remains of past humans. It is an immensely rewarding profession, one which combines theory and scientific analysis with labour and intensive digging in the field. This combination of academic and practical application is one of the major appeals of the profession, and one which Waqfe Nau with an enthusiasm for ancient history and travelling should strongly consider. I am an archaeologist who specialises in the Near East, or Middle East as it is more commonly

(Accessed via Wiki Commons)

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known.

During my 6 years studying and working as an archaeologist, I have been fortunate enough to work across the Middle East on various excavations and projects, from finding traces of early humans dating back to 60,000 years ago on the banks of the River Jordan in Israel, to uncovering houses and streets of an 18th century pearl diving settlement off the coast of Qatar. It is undeniably an adventure, and each excavation has heralded remarkable experiences. That said, each experience also requires a great level of perseverance and fortitude. When working in Sudan and excavating an Egyptian settlement from the time of Pharaoh Seti I (around 3300 years ago), we lived on an island on the river Nile, in a village with mud-brick houses, 1-2 hours of electricity per day, showering by bucket and starting work at the crack of dawn (around 4.30 am). Similarly, during excavations of a Stone Age village in Jordan (dating to around 9000 years ago), we lived in the remote desert valley amongst local Bedouin, sleeping in Bedouin tents and eating local foods.

View of the archaeologist mud-brick dig house in the village of Ernetta, northern Sudan
Granted it can be challenging, but it is the challenging nature of archaeology that makes each discovery more rewarding. The satisfaction of being the first individual to brush off the dust of an ancient artefact, and reveal a piece of history which remained untouched for thousands of years, makes the difficult conditions seem a side note. There remain so many avenues of enquiry for archaeology to explore in relation to the Holy Quran and its accounts.

To which people did the Adam (peace be upon him) mentioned in the Quran appear? Can we find evidence for the location of Noah's (peace be upon him) Ark? Where are the remains of Sodom and Gomorrah where the prophet Lut (peace be upon him) was sent? And what evidence survives of other prophets – which number of 100,000 in total – of whom we know little of? It requires a body of researchers to enter into such investigations. How impressive it would be to the academic community and world at large if the group to lead this were Ahmadis. In fact the founder of the Waqfe Nau scheme, Hadhrat Mirza Tahir Ahmad Khalifatul Masih IV, stressed the importance of Ahmadis to go into archaeology on multiple occasions, and something which the current Khalifa (may Allah strengthen his hand) has also emphasised during personal mulaqaats. I will end with the words of Khalifa IV in relation to archaeology, which necessitate repetition, to emphasise the need for more Waqfe Nau to join in this enticing field:

'Please send your children into the field of archaeology to become experts… If there is a passion and interest in this research please go into this area. Their rizq will be provided by God, but we should send our children into this field.'[1]

1 Hadhrat Khalifatul Masih IV (Darsul Quran 13th February 1995 – Surah Aale Imraan verses 184-185 while discussing the account of the Pharaoh of Moses)

www.youtube.com/watch?v=OL35oUYfMzk (starting at 24:07 ending 38:49)

SUMMARY OF FRIDAY SERMONS

HAZRAT KHALIFATUL MASIH V[AA]

1 January 2016 - New Years Resolves

Following the recitation of Tashahud, Ta'wwuz and Surah Al-Fatiha Huzoor-e-Anwar, may Allah be his Helper, said that today is the first day of the New Year and it is beginning with the blessed day of Friday

- Western nations celebrate the New Year by dancing and drinking and further displaying fireworks. However this has also become a trait of the Muslim countries also
- Conversely, there were many Ahmadis who spent last night in the worship of God or woke up to offer their Tahajjud prayers. However one day's worship is not enough, rather there must be consistency in acts of goodness
- Next Huzoor-e-Anwar[aa] related some excerpts from the writings of the Promised Messiah[as] as to how one should spend his life
- The life and death of the Holy Prophet[sa] was for the sake of Allah the Almighty. We cannot attain the love of Allah unless we follow the footsteps of the Holy Prophet[sa]. To become a complete Muslim is not an easy task
- Islam does not allow monasticism. This is for the cowardly people
- Seeking worldly goals should be a means resulting in good and then further a source for attaining the good in the hereafter
- Adopt righteousness with no measure of satanic influence. Those who are righteous must spend their lives in meekness and humbleness
- The Promised Messiah[as] brought two objectives; firstly to adopt the oneness of God and secondly to establish love and empathy for each other

8 January 2016 - Announcement of Waqf-e-Jadid's new year & essence of sacrifice

- Following the recitation of Tashahud, Ta'wwuz and Surah Al-Fatiha Huzoor-e-Anwar[aa] said that The Promised Messiah, on whom be peace, received a revelation from God stating that there was none worthy of worship except Him and that He alone was the Guardian

- Allah the Almighty is not dependent upon any member's sacrifice, rather his sacrifice should be considered as a Divine bounty

- Allah the Almighty instils the significance of financial sacrifice in every Ahmadi's heart

- Huzoor[aa] presented a report of the annual collection pertaining to the 58th year for the blessed scheme of Waqf-e-Jadid, which ended on 31 December 2015. The amount will be spent in African countries and rural areas of India

- This year's Waqf-e-Jadid contributions amounted to £6,891,155 by the grace of Allah, which is an increase of £682,000 from last year

- In the previous year 19 mosques and 23 mission houses were built in India. Construction projects were underway in Nepal. 130 mosques and 82 mission houses were built in African Countries. Further the expenses of the local missionaries that number over one thousand in both India and Africa are also met by this scheme

- In 2010 the number of contributors totalled to 600,000 and this number has now reached 1,200,000.

- Thereafter Huzoor-e-Anwar[aa] narrated some faith inspiring incidents pertaining to financial sacrifice

- In terms of contributions, after Pakistan, the first ten countries are UK, USA, Germany, Canada, India, Australia, Indonesia, a Middle Eastern country, Belgium and Ghana

- Huzoor, may Allah strengthen his hand, drew the attention of large Jama'ats that they should work along the lines of Canada for Waqf-e-Jadid in regards to Atfal. He further explained that while there is Waqf-e-Jadid for Atfal there is no separate department for Atfal in Tehrike Jadid

15 January 2016 - narrations of Hazrat Musleh Maud[ra], Khalifatul Masih II

- Following the recitation of Tashahud, Ta'wwuz and Surah Al-Fatiha Huzoor-e-Anwar, may Allah strengthen his hand, related some pearls of wisdom through the narrations of Hazrat Musleh Maud, may Allah be pleased with him

- Allah the Almighty safeguards His beloved ones and their progenies for generations and blesses them so long as the children also remain on the paths of virtue and rectitude.

- Hazrat Ali, may Allah be pleased with him, accepted the Holy Prophet, peace and blessings of Allah be upon him, in the initial days of his prophethood

- When the Holy Prophet, may peace and blessings of Allah be upon him, was emigrating Hazrat Ali[ra] spent the night in his bed so that the enemy would think that it was the Holy Prophet[sa]

- This sacrifice of Hadhrat Ali (May Allah be pleased with him) was done solely out of love for Allah and His Prophet[sa]. However he was dually honoured for this sacrifice. The first honour was that he became the son-in-law of the Holy Prophet[sa] and then was further blessed at various other occasions. He was also bestowed with a righteous progeny

- The Promised Messiah[as] related the incident of a saintly man who was on board a vessel that came across an immense storm at sea. The ship was very close to total destruction but the prayers of that saintly person became the cause of its safety

- One can benefit from being the progeny of righteous parents only when you are also virtuous yourself. Hazrat Musleh Maud[ra] related that the Promised Messiah[as] was so strict in congregational prayers that if he could not go to the mosque for prayers he would have his wife and children join him at home

- In regards to Tawakkul (absolute trust in Allah) Hazrat Musleh Maud[ra] relates that the Promised Messiah[as] would say it means to do one's utmost best in attaining a goal using one's God-given faculties and then totally relying on God for the best outcome

- Hazrat Musleh Maud[ra] also described as to how the Promised Messiah's[as] books were published and how he was concerned about high quality publications. Further the relics of the Promised Messiah[as] are now being preserved in both Qadian and Rabwah

22 January 2016 - The true essence of forgiveness in the Holy Qur'an

- Following the recitation of Tashahud, Ta'wwuz and Surah Al-Fatiha Huzoor-e-Anwar, may Allah strengthen his hand, recited verse forty-one of Surah Al-Shura: 'And the recompense of an injury is an injury the like thereof; but whoso forgives and his act brings about reformation, his reward is with Allah. Surely, He loves not the wrongdoers.'

- The pivotal point of punishment within Islam is the reformation of the wrongdoer and moral

Every Ahmadi should self reflect and see how much they match up to what is expected of them. Whether they utilise falsehood for worldly gains or truth?

betterment

- If reformation can be achieved through pardoning then that should be the option otherwise punishment should be decided upon

- The Holy Prophet's[sa] example is the best role model. He even forgave his bitterest and cruellest enemies

- He forgave his daughter's murderer. He forgave Ka'b bin Zuhayr who would write vilifying poetry in regards to Muslim women. He even forgave Hinda who mutilated his Uncle Hazrat Hamza[ra]

- Next Huzoor, may Allah strengthen his hand, related some excerpts of the Promised Messiah[as] who has elucidated this verse in more than 13 of his books and further in his pronouncements

- Islām, unlike other religions, does not teach excess nor deficiency

- If every action is aimed at winning the pleasure of Allah only then can reformation be brought about

- The departments of Umur e 'Amma and Qadā should go deep into the cases before making recommendations or issuing verdicts so that we can create a system that is pleasing to God

- Some Governments interfere unfairly in certain religious matters, which they should refrain from

29 January 2016 - narrations of Hazrat Musleh Maud[ra], Khalifatul Masih II

- Following the recitation of Tashahud, Ta'wwuz and Surah Al-Fatiha Huzoor-e-Anwar, may Allah be his Helper, related some pearls of wisdom through the narrations of Hazrat Musleh Maud, may Allah be pleased with him

- The Promised Messiah[as] says it is through prayers that one becomes cognizant of His existence. Huzoor[aa] related an incident of Hazrat Munshi Aroore Khan sahib[ra] who worked in the offices of a session judge as to how God accepted his prayers and overawed the magistrate who would not allow him to go to Qadian

- Allah the Almighty has bestowed humans with various different faculties. The same principle works in the spiritual realms.

- During the Promised Messiah's[as] time there was an American named Alexander Russell Webb who had accepted Islam due to his correspondence with the Promised Messiah[as]. In Lahore the Maulvis misguided him into not going to Qadian. Later he wrote to the Promised Messiah[as] showing remorse because he could not meet him

- Hazrat Musleh Maud[ra] related that the Promised Messiah[as] would relate such stories to them in their childhood that were beneficial for moral upbringing

- The Promised Messiah[as] said real remembrance of God is that which is countless. Apart from the appointed times He should be remembered also

- The Promised Messiah[as] started a series of lectures to women. But they could comprehend the finer points of spirituality. Thus it is an obligation of the Jama'at to read the Promised Messiah's[as] books, not just for the pleasure of reading but also for practical upbringing

- The Holy Prophet[sa] said there are two phrases that are light on the tongue but are heavy in terms of reward; Subhanallahe wa bihamdihi Subhanallahil Azim (Holy is Allah with His praise; Holy is Allah the Great)

- The main aspect is to reflect over commandments of God and try and put them in practice

5 February 2016 - Truth and Falsehood

- Following the recitation of Tashahud, Ta'wwuz and Surah Al-Fatiha Huzoor-e-Anwar, may Allah be his Helper, said that during the lifetime of the Promised Messiah[as] a speaker at the Jalsa said that the only difference between Muslims and Non-Muslims was the issue of the life and death of Jesus[as]

- The Promised Messiah[as] thereafter gave a sermon that the purpose which he had been sent for was reformation; to avoid falsehood and uphold truth

- The Holy Quran states 'And those who bear not false witness…' (25:73)

- The word Al-Zur used in this verse covers the meanings lying, deceiving, frivolous tasks, associating partners with Allah and sitting in bad company

- God Almighty states in the Holy Quran, 'Say if you love Allah, follow me: then will Allah love you and forgive you your faults... (2:32). Hence preference should be given to religion over the world.

- The Promised Messiah[as] said that truth alone leads to success and then further presented his own incident about Ralya Ram who Huzoor[as] had a race with

- Partial goodness cannot attain the desired fruits until one's practice is most excellent

- Every Ahmadi should self reflect and see how much they match up to what is expected of them. Whether they utilise falsehood for worldly gains or truth?

- He who becomes Allah's, Allah becomes his

- The teaching of Islam is: 'Surely, he prospers who augments it,' (91:10), that is, one who leaves every harmful innovation and selfish desires and assumes the way of God

ADDRESS BY HAZRAT KHALIFATUL MASIH V

WAQF-E-NAU BOYS IJTEMA 2015

After reciting Tashhahud, Ta'awwuz and Surah Al-Fatihah, Hazrat Khalifatul Masih V[aba] said:

With the Grace of Allah the Almighty, today you have once more been enabled to participate in a Waqf-e-Nau Ijtema. The purpose of holding these Ijtemas is to make you realise that you are a Waqf-e-Nau, and thus to give you an opportunity to exceed other Ahmadi youth by acquiring greater knowledge regarding the teachings of the Jama'at, and then by implementing those teachings to a greater degree than others. Therefore attending the Ijtema is not something you should take for granted, but rather you should realise it has a deep importance and significance.

Before you were born your parents made a pledge on your behalf to dedicate you for the services of the Jama'at, and a large proportion of you have now reached an age where you have confirmed and reiterated that pledge. And so I hope and expect that all of you who are seated before me today will make every effort to fulfill this pledge throughout your lives until your last breath.

Today I would like to speak to you on a few matters. First of all, a very important issue is that what did the Promised Messiah[as] expect from us? Every Ahmadi, and a Waqf-e-Nau in particular, makes a pledge at the time of the Bai'at that they will give precedence to their faith over all worldly matters. Giving precedence to one's faith over worldly matters means that a person should always give priority to the commands and teachings of God over all worldly affairs. Therefore, the first objective of a Waqf-e-Nau is to use and sacrifice all of his abilities, skills and talents for the sake of serving His religion. One can give time and attention to worldly matters that have been permitted by Allah, but only after he has first given preference to his religious duties.

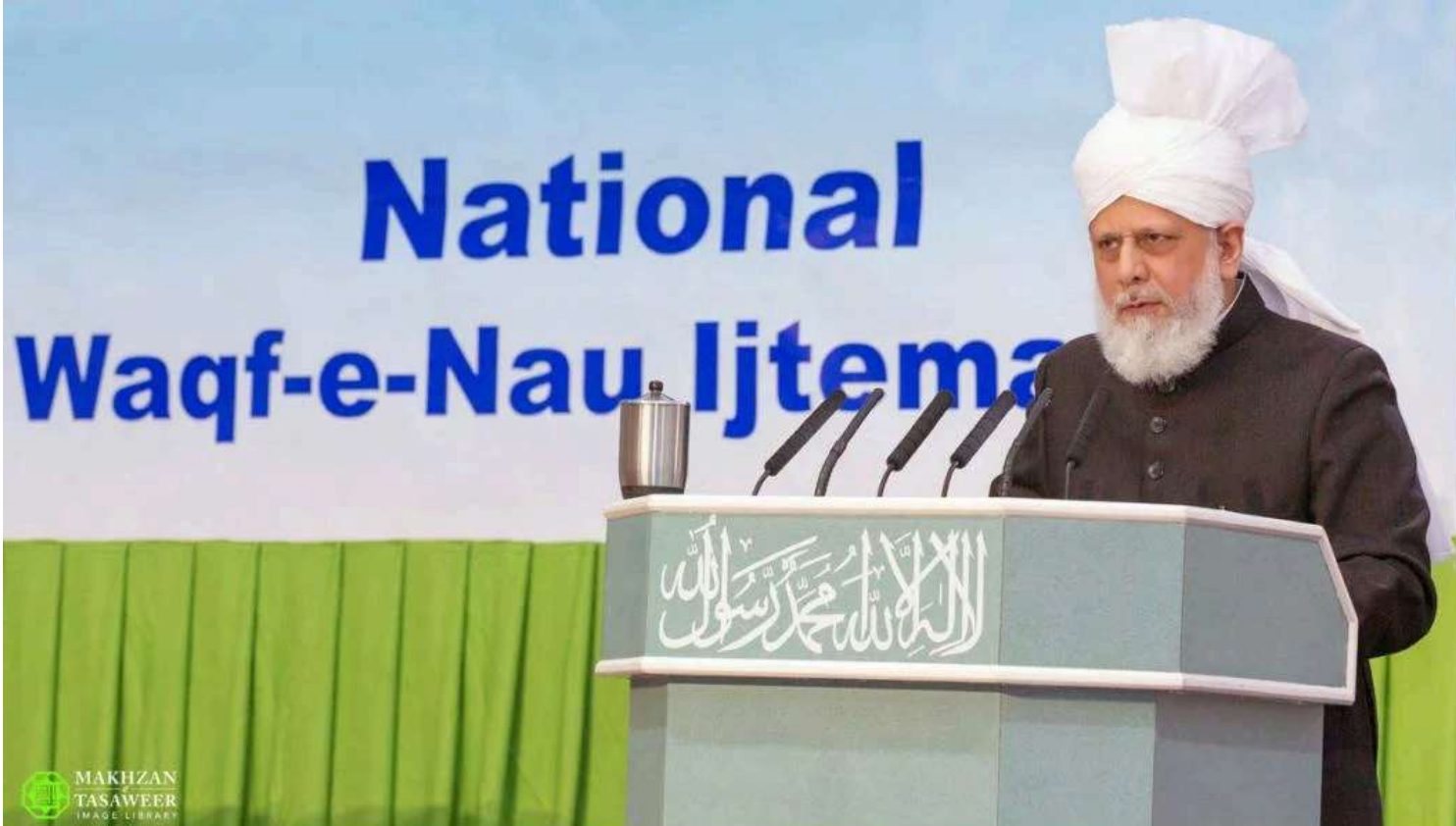
It is quite possible that many of you among the Waqifeen-e-Nau will not be taken into regular service by the Jama'at, as the Jama'at will say that for the time being they do not require your services. There will be a small proportion among the Waqifeen-e-Nau whom the Jama'at will select to carry out regular service. However, those of you who are permitted to carry out worldly jobs should always keep in view, that whenever you are called to serve the religion, whether as a volunteer or as a full-time worker, then you should immediately, without offering any excuse, present yourself for service.

Then another huge responsibility upon you is that

you should safeguard and protect your prayers, because Allah the Almighty has assigned the purpose of the Creation of man as the worship of God. And so naturally those who have pledged to sacrifice their entire lives for the sake God must especially establish the very highest standard of safeguarding their prayers. According to the teachings of Islam, for males, 'safeguarding' one's prayers means to pray the five daily prayers on time and to make the greatest possible effort to pray it in congregation, as has been commanded by Allah the Almighty for believers.

Then to read the Holy Qur'an daily is also very important for a true Muslim, but I have observed that even some Waqifeen-e-Nau do not give attention to regularly reading the Holy Qur'an. Hence you need to give constant heed to reciting the Holy Qur'an on a regular basis. However, you should not just read the Arabic text, but rather you should also study and learn the translation so that you become familiar with the commands of Allah Ta'ala and then can strive to lead your lives in accordance with them. And when you lead your lives according to the commands of Allah Ta'ala, many of the apparent vices and ills in you will be eradicated. Living here in the West, you will at times be drawn towards bad and immoral habits and tempted towards the evils of the society.

And so you must always focus on constantly saying Istighfaar in accordance with the guidelines and instructions given by Allah Ta'ala. You should also strive to keep your minds and thoughts pure and un-adulterated. And instead of succumbing to the influence of the society around you, you should try to influence the society you live in. Without any inferiority complex, you should explain to others the beautiful teachings of Islam. If you carry this out you will be doing a huge service as Waqif-e-Nau. There are now thousands of Waqifeen-e-Nau and therefore if just each Waqif-e-Nau within his own circle and environment discharges the responsibility of spreading the teachings of Islam, we can

'...instead of succumbing to the influence of the society around you, you should try to influence the society you live in.'

introduce the beautiful teachings of Islam, through the Ahmadiyya Jama'at, to a wide section of the society.

In today's word Islam is being defamed as a result of the actions of individuals who become radicalised and join extremist groups and organisations, which both preach extremism and carry out extremist acts. There are hundreds of youth who have left Britain and travelled to Iraq and Syria where they have joined the so-called Islamic organisation, ISIS or IS. These deluded youth passionately believe they are going there to serve Islam, whereas in truth their actions have no connection whatsoever with the teachings of Islam. The blame perhaps does not fall on the youth as much considering they were given a wrong picture of Islam and taught about it in a certain way. As a result these youth, after falling into the influence of these mistaken beliefs, then tried to act upon them.

However, the youth in the Ahmadiyya Muslim Jama'at, and the Waqifeen-e-Nau youth in particular, right from childhood are expected to learn the true teachings of Islam and are also taught its correct teachings. The true teachings of Islam can be ascertained from the Holy Qur'an alone. Thus we have been bestowed with a great favour and blessing in this era as we have been enabled to accept the Imam of the time, the Promised Messiah[as], who has enlightened us with the correct teachings of Islam and the Holy Qur'an. Hence when in these countries there are youth who, as a result of mistaken beliefs about Islamic teachings, commit barbaric and cruel atrocities, the Ahmadi youth, and in particular the Waqifeen-e-Nau, should make great efforts to acquire religious knowledge. Thus, wherever you may be, whether at school, college, university, or at work in a company, you should enlighten the world using this knowledge by conveying the true teachings of Islam. Waqifeen-e-Nau must strengthen their faith and this will only be possible when you learn the true teachings of the religion. So while you should read the translation of the Holy Qur'an, you should also read the books of the Promised Messiah[as]. Certainly, you should at least make every effort read the books of the Promised Messiah[as] that have been translated into English if you cannot read Urdu, because you will attain the true understanding and knowledge of the religion through them.

Always remember the statement of the Promised Messiah[as] when he said: The members of our Jama'at should demonstrate their good examples. Anyone who is a part of our Jama'at and yet dis-

> *'Always remember the statement of the Promised Messiah^as when he said: The members of our Jama'at should demonstrate their good examples. Anyone who is a part of our Jama'at and yet displays a bad example and shows weakness in his actions or belief, is extremely unjust and cruel.'*

plays a bad example and shows weakness in his actions or belief, is extremely unjust and cruel.

Although this was the general expectation the Promised Messiah^as had of each and every member of the Jama'at, a Waqif-e-Nau has pledged to dedicate his entire life for the sake of serving his religion. And so a Waqif-e-Nau should take special care not to show any weakness in his belief or actions, through which other Ahmadis or even non-Ahmadis may falter, stumble or be misled. You should have a strong and unwavering belief that the Holy Prophet^sa is the Khatamun Nabiyyin – The Seal of all the Prophets.

You should have complete belief that the Holy Qur'an is the Final, Law-Bearing Book. And you should have firm faith and complete conviction that the Promised Messiah^as was indeed sent by Allah the Almighty in accordance with the prophecy of the Holy Prophet^sa, and that he is the Messiah and Mahdi who was foretold to appear in this era. And his rank and status, according to the prophecy of the Holy Prophet^sa, is of a Prophet. However he is an Ummati Nabi and a Non-Law Bearing Prophet as he brought no new law with him, but rather he came only to spread the Law and message of the Holy Prophet^sa all over the world. You should also have complete belief in the fact that Allah the Almighty has provided the means and resources in this era – the era of the Promised Messiah^as, to complete the propagation of Islam. At the time of the Holy Prophet^sa the Law had reached its perfection and thus he was the Khatamun Nabiyyin – The Seal of all the Prophets. However, the means to spread the message to all parts of the world had not yet appeared, such as the media and other forms of spreading the message.

At the time of the Promised Messiah^as, in accordance with the promises of Allah the Almighty, the means and resources became available such as the media, television, press and so on, which provided the platform for the message of Islam to reach from one corner of the world to the other. With the Grace of Allah the Almighty, today the Ahmadiyya Jama'at also has been given these means by Allah Ta'ala to spread Islam's teachings to the world. Thus, it is the duty of every member of the Jama'at, whichever part of the world they live in, to make full and proper use of these modern means and resources. They should strive to propagate the message of Islam in all directions and in all parts of the world, and thus share in the blessings which Allah the Almighty has conferred upon us in this era

Further, you should also have absolute belief and conviction that after the demise of the Promised Messiah^as, in accordance with his prophecies and the prophecies of the Holy Prophet^sa, the real and true system of Khilafat has been established, which you must obey and follow fully. A very important means of fulfilling obedience to Khilafat and implementing the guidance of the Khalifa is in the shape of the great favour and blessing Allah the Almighty has established for us through MTA. Therefore, through MTA you should make every possible effort to regularly listen to my Sermons

'Also remember that Hazrat Musleh Maud^{ra} gave a motto for the youth of the Jama'at, which was: A Nation Cannot be Reformed without First Reforming its Youth.'

wherever you may be, whether through the TV, Computer, Laptop or mobile phone. In this era no one can justifiably make the excuse that they were unable to receive the message or teachings, as through the media and other means everything is now easily and readily available to us at the click of a button. And so in terms of the Sermons they can also be accessed easily in many different ways.

You can watch the sermons on MTA through TV, or you can download it from the MTA website or watch it through the MTA OnDemand service. There are also other programmes on MTA which are important for you to watch as they will enhance your religious knowledge and will also be a source of strengthening your bond with Khilafat. Another means of increasing your religious knowledge is also through the Alislam website, where a wide range of material is available. And so as you have reached a mature age you should connect yourselves as much as possible to all these various resources and means. By doing so, while you should try to increase your knowledge, you should also use these means to strengthen your connection with Khilafat and discharge your responsibility of giving precedence to the faith over worldly affairs.

Nowadays there are countless programmes on TV and there are websites on the Internet or other things which draw a person's interest and attract his attention. Using them never comes to an end and so to say we have to finish or complete our worldly activities and engagements first and then watch MTA on TV or through streaming, will mean that in reality you will never find time to watch MTA. In order to discharge your responsibilities by benefitting from those means and resources that will enhance your religious knowledge, you will have to give precedence to your religion and faith over worldly programmes and activities.

Also remember that Hazrat Musleh Maud^{ra} gave a motto for the youth of the Jama'at, which was: A Nation Cannot be Reformed without First Reforming its Youth. Although every Ahmadi Khadim should keep this motto in view at all times, a Waqif-e-Nau youth should give far greater attention to this than others, because you are those who, as I have said, have presented yourselves to serve the religion. So whether you are a regular and full-time Jama'at worker or not, as a Waqif-e-Nau, you are responsible to elevate the level of your self-reformation to such a degree, that each of you feels that your standard of reformation and your every action is the means of the progress of the Jama'at and the progress of your nation. This reformation can only occur, as I have said, when you understand the true teachings of Islam, when you strengthen your faith and belief and when you strive to perform your every action and lead your lives according to the teachings of Islam. Always remember that the non-Ahmadi Muslim youngsters who mistakenly believe that to reform the world they have to establish an Islamic Government and give up their lives joining Jihadi groups, can in this way neither benefit the world, nor reform themselves. And also they will fail in trying to establish the honour and good reputation of Islam.

To establish Islam's good name and reputation, the only principle that will succeed and avail is that which Allah Ta'ala guided the Imam of the Time regarding, which in light of the teachings of the Holy Qur'an, was to always keep in view the two

rights that man must discharge. The first right is to discharge the right of Allah with all the pre- requisites. And the second is to strive to discharge the right of God's creation using all of your strength and abilities. Therefore, today I will say to the Waqifeen-e-Nau, that you need to fully understand both these rights, and to understand them, as I said before, you have to study and understand the Qur'an, the teachings of the Promised Messiah[as], and you must go on strengthening your relationship with Khilafat. If you do all of this, you will then be worthy of being called an excellent Waqif-e-Nau. Then wherever in the world you are, whichever company or job you may be working in, you will be known as a true Waqif-e-Nau and will be demonstrating Islam's true image to others. And in this way you will be discharging the right of your religion, community and people and thus in this way you will also be discharging the right of your Waqf.

The Waqifeen-e-Nau who are studying at school in lower years should also always remember this in this age of childhood from the age of 10 upwards, in which Allah has made prayers obligatory, whatever you will learn at this age will benefit you for the rest of your lives. Do not consider the age of 10 to be a childish age, as Allah has said that prayers are obligatory at this age, and prayers are compulsory only when you are in an age of full consciousness and sense. Thus, this is not only an age of playing, but it is an age where you can establish a relationship with Allah, strengthen your connection with the Jama'at, and enhance your bond of loyalty with Khilafat. Hence, give attention to these things from childhood. If you do all of this then you will Insha-Allah also progress and succeed in your education also because when you will follow the commands of Allah, you will receive His rewards and blessings as well. Similarly, you should also act upon the good and pious advice given to you by your parents, which will help connect you with your religion to the greatest degree possible and will also help to improve your life.

Waqifeen-e-Nau should also remember that by just being a member of the Waqf-e-Nau scheme alone does not give you any exceptional honour. A Waqif-e-Nau should show utmost humility and never look down upon his younger brothers and sisters or other members of the Jama'at; rather you should be respectful towards everyone and be grateful to God that you are part of Waqf-e-Nau. You should give heed more than others to serving your parents and your brothers and sisters. In the same way always remember that you must try to regulate your lives. When you return from school you should avoid immediately sitting in front of the TV, rather you should set aside some time for playing, for sports, for school homework and also for studying. If you regularly act upon all of these things then, as you grow older, your lives will continue to improve and all of this will prove to be a source of benefit. May Allah enable all of you act upon all of this. Ameen.

'Do not consider the age of 10 to be a childish age, as Allah has said that prayers are obligatory at this age, and prayers are compulsory only when you are in an age of full consciousness and sense.'

EVERYTHING AROUND US *has its own importance in life.*

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